















INSTITUTTET  
FOR SAMMENLIGNENDE  
KULTURFORSKNING



SERIE B: SKRIFTER

XIV

SANTAL FOLK TALES III

OSLO 1929

H. ASCHEHOUG & CO. (W. NYGAARD)

LEIPZIG

OTTO HARRASSOWITZ

PARIS

HONORÉ CHAMPION

LONDON

WILLIAMS & NORGATE, LTD.

CAMBRIDGE, MASS.

HARVARD UNIVERSITY PRESS

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# (SANTAL FOLK TALES

EDITED

BY

P. O. BODDING

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# **STORIES CONCERNING JUGIS**



## 68. Bar dhaoe rajena.

Mittan raje tahēkana. Uni dō reñgeç ořeç koejoŋko jāhā khonko hijuka, uni raj dō mittan kicrić ar jomaķe emakoa are biḍa goṭ-kakoa.

Khange miṭ din dō mittan jugiye hēēna, ar raj dō mittan kicriće emae kana, ar caole, ḍal, buluñ sunumko daka jom laḡite emae kana. Adō uni jugi dōe mēnketa, Cet noa dōm danañ kana? Ekkalte joto amak oṛaķ ḍuāṛ ar tināķ dhon durib menaķtam, ona jotoḡe danañme.

Khange uni raj dōe bhabnayena, Cekatebon asuloķa? Ente jugi dō noako joto oṛaķ ḍuāṛ ar dhon duribe nam kana. Ar unkin raj ar ranikin bujhau baṛayena. Ar unkin rajren barea koṛa gidraķin tahēkana. Adō unkin gidra hōķin kulikeṭkina. Adō unkin gidraķin mēnketa, bañma, Aliñ dō cetliñ baḍaea? Ma abengeben jāhā lekaeḡe.

Khange uni raj dō uni jugiye koeleṭ leka joto oṛaķ ḍuāṛ dhon durib se metakme disom hō danadete acren gidra ar oṛaķ hoṛ, ponon hoṛgeķo oḍok calaoena. Cet hō bañko idi toraleṭa. Koe koetegeķo joma, ente jom laḡiṭ dō koetegeķo nam, mēnkhan kicrić dō ořeç cabayentakoa. Adō rani raje metaea, Nelme, raja, aboaķ unāķ dhon durib tahēkan tulućem danketa. Nōķōe nunāķ harkhet nitok dō gidra ar alañ bana hoṛgebon jomeṭ kana.

Toḡe calaķ calakte mittan atoko tiokkeṭa. Adō ona atote koejoŋko hōloyena. Adō ona atoren hoṛko kulikeṭkoa, bañma, Okaren

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<sup>1</sup> This story was taken down by Gupinat Kisku, at the time a school-teacher at Benagaria, now employed as a kind of school-inspector in the Santal Colony, Goalpara district, Assam. The language is fluent, but shows certain peculiarities in the use of certain conjunctions and expletives (especially the use of *ente* and *metakme*).

## 68. TWICE A KING<sup>1</sup>.

THERE once lived a king; when poor people came from anywhere to beg, this king always gave them a cloth and food, before he sent them away.

Then one day a jugi<sup>2</sup> came, and the king was giving him a cloth; and rice, split peas, salt and oil he also gave him for his food; but the jugi said: "What is this that you are presenting me with? All your house and home, and whatever you have of goods and property, give it all to me."

The king was grieved: "How shall we support ourselves, seeing that the jugi wants all my house and home and goods and property?" The king and the queen then consulted together; and the king and the queen had two sons; so they asked these two also; but the two children said: "What do we two know? You must do whatever you like."

The king then gave the jugi in accordance with what he wanted, all his house and home, goods and property, and, you understand, his country also, whereupon he with his children and wife, all four of them, went away. They did not take a single thing with them. They got their food by begging; in this way they got what they needed; but their clothes were worn to rags. Then the queen spoke to the king: "See, O king, having so much goods and property, you gave it all away. Now you see what an amount of distress our children and we two are all suffering."

As they passed along, they reached a village and went in there to beg. The villagers asked them: "Wherefrom are you, children?"

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<sup>2</sup> The same as yogin, one who practises yoga, a class of acetics and religious mendicants, supposed to have obtained supernatural powers.

kanape, bacha? Ape dō kicrić hō banuktapea. Phalna nañgrahare miññan sōdagor menaea. Uni dō reñgeć oreć hōrko kicrić ar jomak-geye danako kana. Ma ape hō onđe calakpe.

Ado ona ato khon kōe barakateko calaoena. Khange uni sōdagor menae ato auriko tiogrege rāni dō raje metae kana, bañma, Ape dō nonđe horrege daka hatartabonpe, ar iñ dō uni sōdagor kisār then iñ calaka ar abon joto hōr lağıť jomak ar kicrić iñ kōe aguitabona. Ēnte ona atoren hōrko lai akawatbona, bañma, uni sōdagor kisār dō reñgeć orećko ađi hōre danako kana. Onate iñ hōñ senlen khan, janić khaťigeye emañ abon lağıť kicrić ar jomak dō.

Ona menkate rāni dō uni sōdagor kisār then kōkōeye calaoena. Ado uni sōdagor uni rāni kōkōeye calaoen khan, uni sōdagor dō uni rāni bae heć ocoae kana. Metae kanae, bañma, Bañ sen ocoama; iñgeñ dōhōmea.

Khange uni rāni dō uni sōdagor then tireye sať ocōyen khan, uni rāni dōe menketa, bañma, Miť eñgat apat hōpon kanañ menkhan, nitge iñak hōrmōre emanteak rog bighin janamok ma! Ado uni rāniak hōrmōre rog bighinge janamena.

Khange uni raj ar unkin barea gidra uni rāni ñel horteko mōkōñen khan, dakako jom barakate uni rāni pakñjako calak kana. Calak calakte miññan gađage hōrreko ñamketa pereć akan. Ado ona gađareko paromok kana. Khange unkin gidra dō miť dhaote bae parom dareakin kana, ado miññankateye parometkina. Khange unkin gidra dō miť dhaote bana hōrge parom ocokkin ñam kana. Khange miññan gidra dōe tolkedeadea, ar miññan dō ac sāoteye parom idikedea. Ado uni gidra hō ona sare bae tañen kana. Khange uni gidra hō ona sareye tol oťokadea, ar uni noa sareye tol oťo akade uni gidra parom idiye lağıťe hijuk kan tahēkana.

<sup>3</sup> The word sōdagor (from Pers. saudāgar) to a Santal stands for a kind of merchant prince.

<sup>4</sup> So lit. It is not uncommon for a Santal to add such a qualification to a definite statement.

You have not even clothes. In such and such a town there is a merchant<sup>3</sup>; he is in the habit of giving poor people clothes and food. You too go there."

After having begged they left this village. Then before they reached the village where the merchant was living, the queen said to the king: "You stay here at the roadside, and prepare food in the meanwhile, while I go to the rich merchant and beg and bring food and clothes for us all. You remember, the village people have told us that this wealthy merchant gives to very many poor people. Therefore, if I too go there, he will probably surely<sup>4</sup> give me clothes and food for us."

With this in mind the queen went to this wealthy merchant to beg. When she had gone there to beg, the merchant would not let her come away<sup>5</sup>. He was saying to her: "I shall not let you go; I shall keep you."

When the queen was caught in the arm by the merchant, she said: "If am the child of faithful parents<sup>6</sup>, now this instant may all kinds of disease break out in my body!" And several diseases broke out in the queen's body<sup>7</sup>.

When the king and the two children became tired of waiting for the queen, they started, after they had had their food, to follow and find her. As they walked along, they came to a river, running full, and they were trying to cross this river. The father was unable to carry both children across at one time; so he was going to carry them across one by one. But the two children wanted to be carried across both at the same time. So he tied one child up, and carried the other across with him. Then this child would not stay alone on the other side either. So he tied the child up there also and was returning to carry across the child he had left tied up on the other side. Just then the king was

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<sup>5</sup> An occurrence like this is supposed to be natural in the 'good old times'.

<sup>6</sup> Lit. the child of one mother-father.

<sup>7</sup> Cf. what the Ramayana tells of Sita.

Unrege uni raj dōe atuyena. Khange unkin gidra dō tōlgekin tahēyena.

. Adō mitṭaṇ mahra aimai, uni metakme ato ato daheye akriṇ baraea. Khange gaḍa dak aṇṇeten khan, acáak atote uni mahra aimai dōe ruar hijuk kan tahēkana. Khange gaḍae paromok kan tahēkan jōkhen unkin gidrai ṇelketkina. Adō unkin gidra hō rakatekin metadea, Okaren kanam, ayo? Ma raṛa idiliṇme.

Adō uni mahra aimai dō unkin gidraṛe māyā hēcadete acáak oṛakteye raṛa idiketkina. Ente uni mahra maejiuren hōṇon dō baṅko tahēkantaea, ona iāte unkin barea gidra aḍi napaeteye dōhoyetkin tahēkana. Ar unkin gidra hō eṅgat lekakin manaoede kan tahēkana. Ar unkin gidra dō gēlbar sē gēlpe bōchor gan oṇḍegekin tahēkana.

Ar apattet dō gaḍa dakteye atuyen jōkhen latar aḍi utaṛ gadel hōṛko jarwa akan tahēkana. Ente oka disomre onko gadel hōṛko jarwa akan tahēkan, ona disomren raj dō tisre cōe goḥ akan tahēkan. Adō ona disomre mitṭaṇ raj adōko teṅgoye laḡit onko gadel hōṛko jarwa akan tahēkana. Uniye goḥen disomren rajren dō cele hō oaris dō baṅko tahēkantaea, eḡen uniren rāṇi ar barea haṭikin tahēkantaea.

Khange uni rāṇi dō acáak disomren jōṭo jatgeye hōhō aḡu ocoketkoa, ar nonka lekae metatkoa, baṇma, Abote raj dō baṇhon bachaokoa. Nukin haṭige sona reak sikṛibon emakina. Unkin aḡin khusite jāhāegekin hōṛōkae, unige raj sē metakme iṇren jāwāe hō unigeye hoeyoka.

Khange acáak disom jōṭo jatḡoko jarwayena ar panteteko duṛupēna. Ono takre uni cetanrene atu akan raj hō oṇḍeye atu rakaṇēna. Khange uni dō pharakreye duṛupēna. Ente goṭa hōṛmoge emanteak

<sup>8</sup> During the rainy season it often happens that quite small rivers are turned into raging torrents, dangerous to pass. After some hours they may again subside into peaceful streams.

<sup>9</sup> A woman of the Hindu caste generally called Goala, whose principal caste-occupation is the tending of cattle.

carried away by the river<sup>8</sup>, and the two children were left there both tied up.

Now there was a cowherd-woman<sup>9</sup>, she was selling curds in the villages. When the flooded river dried up, this cowherd-woman was coming on her way back to her village, and, when she was passing the river, she caught sight of the two children. The children also said to her crying: "Where do you belong to, mother? Please unbind us and take us away."

So the cowherd-woman felt pity on the two children, unbound them and took them along to her home. You see, the cowherd-woman had no children of her own; therefore she kept these two and took very good care of them. And the two children also honoured her, as if she were their mother. The two children stayed there for about twelve or thirteen years.

At the time when the father was carried away by the flooded river, somewhere further down a very large crowd of people had come together, the cause being that the king of the country where these crowds of people had come together, had died some time previously; and these crowds of people had come together to appoint<sup>10</sup> a king in this country. The deceased king of the country had absolutely no heir; he had left a queen and two elephants.

The queen ordered all the different castes of her country to come and spoke to them in this way: "We shall not ourselves choose a king; we shall give these two elephants the golden chain; on whomsoever these two of their own accord put it, he shall be king, that is to say, he shall also be my husband"<sup>11</sup>.

So all the castes of her country came together and sat down in rows. Just at that moment the king who had been carried away by the flood higher up was also thrown up there by the flood. He sat down away from the others, because, as he was

<sup>10</sup> Lit. (make) stand. There is no thought of choosing by vote; the choice must depend on something outside man's will.

<sup>11</sup> This detail is against Hindu rule. It would not be objectionable with the Santals.

dhirikore se metakme hurutkoregeye atu huru akan tahēkana. Ona iate uni do pharakreye durup akan tahēkana.

Khange raniye hukumketa, bañma, Ma, hati sona reak sikri emakinpe. Nukin jāhāegekin horokae, unige raje hoeyoka.

Khange andia hati sona reak sikriko emadea. Khange uni do panteko durup horko then gotae asenketa, menkhan okoe ho bae horokatkoa. Menkhan joto tandi pante akan bhor dārākate bae namletko khan, uni eskare durup akan, metakme, okoe gađa dak khone rakap akan, uni then senkate uni horgeye horokadea.

Khange disom hor adi atko mon dukena. Ente uni hor ma ado oka disomren kan con, ar nitge gađa dak khone rakap hijuk kana. Uni cekate ado raje hoeyoka? Ona menkate uni hor do, one hatiye horokade tahēkan sona reak sikri ado onageko reć agukedeadea.

Khange mitan haram hore menketa, bañma, Cedakpe reje kana? Ente paseć nui kangetabon cōe raj do. Alope rejea sona sikri do.

Khange ona tayom uni raniye hukumketa, Ma, ado enga hati emaepe. Nui bhala ado okoe hore horokaea.

Khange uni enga hatiko emadea. Khange uni enga hati ho horko durup pante akan bhor gotae asen acurketa, menkhan okoe ho bae horokatkoa. Khange gota dārā seskate pahil leka uni pharakreye durup akan horgeye horokadea, ar sunđte deareye rakapkedeadea. Ar okatak singhasonre goćen raje durup kan tahēkan, ona singhasonreye durupkedeadea.

Khange singhasonre durup torage uni hor doe juda boronena; jotoge cabayentaea, tinak gadare atuk jokhene ghaolen tahēkan, ar mētāhā ho juda boronentaea. Adoe rajena.

carried along by the flood, his whole body had been mangled and gashed on stones and roots and the like. Therefore he was sitting at a distance.

The queen then gave the order: "Now give the golden chain to the elephants. Whomsoever these put it on, he shall be king."

They gave the golden chain to the male elephant; he carried it along in front of the people sitting in rows, but he did not put it on anyone there. But when he had walked past all those sitting in rows without finding the right one, he went to him who was sitting by himself, the one who had been thrown up from the river flood, and put it on him.

The people became very grieved, seeing that this man was from who knew where, and just now he had been thrown up from the flooded river. How then should he become king? With these thoughts they forcibly took away from him the golden chain that the elephant had put on him.

Then an old man said: "Why are you taking it forcibly away from him? Who knows, perhaps this one is our king? Do not take the chain away from him."

After this the queen gave the order: "Now give it to the female elephant. Let us see on whom she will put it."

So they gave it to the female elephant. The female elephant also carried it along in front of all the people sitting in rows, but did not put it on anybody. After having walked past all, just as it happened the first time, she put it on the man who was sitting at a distance from the others, and with her trunk she lifted him up on to her back, and she put him down on the throne on which the deceased king used to sit.

The moment the man sat down on the throne, his appearance was changed; all disappeared, all the sores he had got while he was being carried along in the river; his face also was altered. So he became king.



Khangeye rajen khan, disom hore neṇḍawatkoa, baṇma, Phalna dinre ināk disomre tināk hore menakpea, jotoḡe adope jarwaka. Ente en hilok do miṭṭan maraṇ kheloḡḡe adḡ hoyoka.

Adḡ uni gaḡa dakteye atuyen uni rajren unkin koṛa gidṛa do uni mahra maejiu ṭhenge adḡkin juṇok kana. Ar uni mahra maejiu hō aḡi āṭe reṇḡeḡgea. Adḡ unkin koṛakin juṇen khankin metadea, E go, oṛakre do cetlin ṇama? Jāhā disomkote nalhaliṇ calaka.

Khange uni mahra maejiuye meṇketa, Bogege, baḡu, nalhaben calak khan do, nalha aḡuabonben.

Adḡ unkin koṛa gidṛa do nalhakin oḡokena. Khange okare uni nawako raj akade, oṇḡegekin calaoena. Khange rajkin kulikedeā, Henda raja, judi jāhān kāmī menaktam khan, alinlin kāmikea.

Adḡe kuliketkina, Cetben kāmīa, sipāhiben kāmī dareaka?

Adḡkin meṇketa, Hē raja, adḡ amem metalin khanlin kāmikea.

Khange unkin do sipāhi kāmīye ematkina, ente bakin ṇel ṭhike kana, nui do aḡinren apat kanae mente. Ar uni raj hō bae ṇel ṭhiketkina, aḡren hoḡon kanakin mente do.

Khange oka dinko neṇḍaleṭa kheloḡ laḡit, ona din tioken khan, aḡak disomren joto jatko ar inā dhara dhari disomren hōko jarwayena. Ente nawa raj reak aḡi maraṇ kheloḡ hoyok kana en hilok do.

Khange uni kisār soḡaḡor hō en hilok oṇḡeye calak kana. Ente uni jomak ar kicriḡ koḡeeye sen, uni maejiu adḡ koḡe jokheḡge uni soḡaḡor do tireye sapkedeā are metadea, Kicriḡ hō baṇ emama ar sen hō baṇ sen ocoama; inḡen doḡomea. Ona meṇkate tiye joteḡlede khange uni maejiu doḡe meṇketa, baṇma, Dohae, Ṭhakur! miṭ eṇḡat apat hoḡon kan khan doṇ nitge ināk hoṛmoṛe roḡ bighin janamoka. Khange inā ḡaṛite uni maejiuak hoṛmoṛe aḡi goṭaṇ rogge janamena.

<sup>12</sup> As the ensuing events show, this happens some twelve years after what has been just told.

<sup>13</sup> Sipāhi is a soldier, private soldier, messenger, watchman.

When he had become king, he fixed a day<sup>12</sup> for the people, viz.: "So many as you are in my country, on such and such a day all of you are to come together, because on that day there will be a great feast."

Now the two sons of the king who was carried away by the flooded river were growing into maturity staying with the cowherd-woman; and this woman was also very poor. When the two boys had grown into maturity, they said to her: "Mother, what can we get here at home? We shall go away to some country or other to earn our living."

"All right, boys," the cowherd-woman replied, "if you will go to earn your living, do so and bring what you earn here."

So the two boys went away to earn their living, and they went to where they had got the new king. They asked the king: "Listen, O king, if you have any work to be done, we should like to do it."

"What can you do?" he asked them; "are you able to do the work of a soldier?"<sup>13</sup>

"Yes, O king", they answered, "if you tell us to do such work, we shall do it."

So he gave them soldier-work; they did not recognize him, that he was their father; and the king did not recognize them either, that they were his own sons.

When the day that had been fixed for the feast arrived, all castes of his own country and also people from the neighbouring countries came together; you see, the new king's big feast was on that day.

Also the wealthy merchant came there this day. Now at the time when the woman had gone to beg food and clothes of him, the merchant had caught her by the hand and said to her: "Neither will I give you clothes nor will I let you go away; I shall keep you myself." When he, saying this, had touched her hand, the woman said: "Help! O Thakur! if I am the child of faithful parents, let diseases break out in my body!" And at the same moment many kinds of diseases broke out in the woman's body.

Ado uni sodagor do uni maejiu ran ocoye lagite aguledea, ente gelbar bochor khon ona rog tahēkantaeta. Ente adi hor ondeko jarwaka; pase onko motoren jāhāeko baḍae khan, khaṭigeko ran bogeyea. Goṭa disomren horko jarwa akan tahēkana. Ado uni sodagor do emantenko haḍi baṛikoe gok idi ocoketkoa ona kheloḍ jaegate. Khange uni sodagore menketa, baṇma, E raja, inren miṭṭaṇ hor menaea; rog menaktaeta, ona iate pharakregeye taḥen kana. Ma barea sipahi baṛe emokme, jemon unikin horhoeye.

Khange raje menketa, baṇma, Barca nawa sipahi menakkina. Unkin sipahi idikinme ar horho ocokinme.

Khangekin calaoena. Calakate maraṇiḍ do huḍiṇiḍe metae kana, baṇma, Alaṇ dolaṇ tuargea, ente baba hō gaḍa dakteye atuyena, ar ayo ma sedaerege one sodagor then kicriḍ ar jomak kokoye senlen, onḍe khonge bae ruarlena.

Khange uni maejiu doe bujhaṇketa ar rarake portonketa. Ado metatkina, Aloben raga, ente engam don in kangea.

Khange kau mau anjomte uni sodagor do adi ate raṅgaoena. Ar raje metae kana, Cet lekan sipahim em akawatlea? Ote cet con hoeyena? Ona raniye raketa kana.

Khange raje menketa, baṇma, Sap agukinpe, ado nonḍegen makkina.

Khange sipahiko calaoena arko sap aguketkina. Ar uni engattakin hoe hecena. Ado heckate raje kulikede, Cet lagitem hohotkina?

Ado menketa, Cet kau mau hoeyok kana?

Ado menketa, Kau mau do cet hō baṇ. Inren jāwāeye tahēkantiṇa, ar aleak hō nonka disom tahēkana. Menkhan inren jāwāege ado miṭṭaṇ jugiye danadea, adole koe barayet tahēkana. Jom ma jāhā lekatele namet tahēkana, menkhan kicriḍ do okarele

<sup>14</sup> Hadis and Bauris are two of the lowest Hindu castes.

<sup>15</sup> A very common way of commencing a statement among the Santals. A man may come in connexion with a matter of the greatest importance and will commence his statement by saying that the matter is of no importance (katha do cet hō baṇ kana).

The merchant had brought the woman to be treated by physicians; for she had had these diseases for twelve years; now very many people would gather here; then perhaps some one or other among all these might know what to do, in which case they would be sure to cure her. The people of the whole land had come together, and the merchant had got different kinds of people, Hadis and Bauris<sup>14</sup>, to carry them to the place of the feast. The merchant spoke: "O king, I have a person who is diseased; therefore she remains at a distance. Please, give two watchmen, that they may guard her."

The king then answered: "There are two new watchmen here; take these along and let them guard her."

So these two went; when they had gone there, the elder one said to the younger one: "We are orphans; our father was carried away by the flooded river; and as for our mother, when she at that time long ago went to the merchant to beg for clothes and food, she did not come back from there."

Then the woman understood and commenced to cry, whereupon she said to them: "Don't cry, because your mother am I."

Hearing the noise the merchant became very angry and said to the king: "What kind of watchmen is it that you have sent? Listen, something has happened; it is the queen that is crying."

The king then said: "Fetch both here, and I shall cut them down."

So some other watchmen went and brought the two; and their mother also came. Having arrived she asked the king: "For what purpose have you called these two?"

"What is the noise that is going on?" the king asked.

"The noise is nothing"<sup>15</sup>, she replied. "I had a husband, and we also had a country like you here. But my husband gave it to a jugi, and we were supporting ourselves by begging. Somehow or other we were getting our food and drink, but where should we get clothes? Therefore I went to this merchant to beg for

nama? Ona iate in do nui sodagor then kicrié ar jomak kpe in senlen tahékana. Ado nui doe sap dōhokidiña. Onko pene apa hon do horeñ bagiatkoa. Nukin gidra dōn nam akatkina. Ar apattet dōkin laian kana, banma, gadareye atu goéna.

Khange raje bujhauketa, Ho, nukin do inren gidra ar am hom inren kana mente.

Khange uni maejiuye menketa, banma, Am judi inren jawae kanam menkhan, tobe khan Thakur nutumte mit bati dak dulame, khangeñ saphaka.

Ado mit bati dake duladea, adoe saphayena. Adoko tahēyena. Muçat.

#### 69. Jugi gosae reak katha.

Dher dinre pachim disom khon mit jugi gosae ye heçlen tahékana, ado udi barié naksae udukketa, hore hahara ocoketkoa. Uni do nonka lekate hore hahara ocoketkoa.

Pahil do heç tora mitñan mare mat orak tahékana, onareye derayena. Pe pon mahā do ac eskargeye tahékana, ondege siñ nindai durupkoça, ar jom nu do bako hel tiogea. Ado adom horko menketa, Nindareye jomet con cet con. Onka bujhaukate pon horko cepetena, menketako, Ma aben bar hor do siñ horehoyeben ar bar hor do ninda. Onka cepetkateko dhurauena; menketako, Mabon nelea, bhala tin jokheñe jometa.

<sup>1</sup> This story is probably a reminiscence and gives some insight into how the Santals sometimes come into contact with the jugis. It now and then happens that a man of that class comes and settles down in some place, a little distance away from people, and commences to act somewhat like here told. The writer once came across a man of this type; he had come alone, apparently without any means of subsistence, and did no work, but performed some puja dally. Before long he was considered a very holy man; people, more especially women, brought him milk and food. When I saw him, he had a fine brick building, without comparison the finest in the neighbourhood, used as a combined temple and living place. He did not look an ascetic; he had also at least one serving disciple.

clothes and food; then he took and kept me. I left all three, father and two sons, on the road. Now I have found these two children of mine; as regards their father, they tell that he was carried away by the river and died.

So the king understood, "These are my children and you also are mine."

The woman then said: "If you are my husband, then in the name of Thakur pour a cup of water over me, and I shall be cleansed."

So he poured a cup of water over her, and she was cleansed, whereupon they lived there together. The end.

## 69. THE STORY OF A JUGI GOSAE<sup>1</sup>.

Now long ago a jugi gosae had come from a country to the West<sup>2</sup>. He showed a large number of pictures<sup>3</sup>; he made people marvel; this was the way in which he made them marvel.

At first, just when he came, there was an old bamboo-hut there; in this he stayed. For three or four days he lived there alone by himself; there he would sit night and day, and no one ever saw him take food or drink. Some people said: "He takes his food during the night very likely." Having come to this conclusion, four people took counsel together and said: "Now you two watch him during the day and we two during the night." Having consulted together, they set to, saying: "Well, we shall see at what time he is taking his food."

He was very sociable, permitted me to take a photo of himself and his place, and so on. Gosae is a kind of title, used also in addressing the spirits. It is here used as a kind of honorific surname of the jugi, showing that the higher class of jugis is meant.

<sup>2</sup> These people generally come down from up-country, north of the Ganges.

<sup>3</sup> It is not uncommon that people of this class have pictures of scenes in the Ramayana or Mahabharata, which they show to the people with explanations.

Ado sari barsin dinko horhokedea, menkhan daka se jahanak jojom bako sabudlede khan, uni then jarwakate emanteak kuli baraye reakko ehoketa. Ado uniak kathate mit bar biswaso helket khan, ado toako agu barawae kana.

Ado mit din doe metakoa, Kuli ar reja nawampe, noa orak in benao aro ocokoa.

Ado sari dosar hilok khang mofe turui hor kuliko nam aguketkoa. Ado barea dhinkiyi bit ocoketkoa, ar itai halan jarwa ocoketkoa. Ado ayup khang kurai koe kana. Ado kathaeye oyo potom gotena, ar cetko coe bakherket khan, uni hormo khon bhad bhu poesa nurhayena; ado onako halan barakate onko kuliye emakoa. Ado onka din hilok kamiye acuketkoa, ar one onkakate kurai doe emakogea. Ar ona mat orake jhalkao ruarketa, one onkate poesae emakoa. — Ene inage habara kami do; inage hor doko malu cabayena.

Ene anec katha do; ado puruena.

#### 70. Mittan raj ar jugi rean.

Sedae jokhen, katha, mittan raje tahkana, ar uniren do eae goten erako tahkantaea; ar onko era do jotoge banjhigeko tahkana, okotak ho bako gidrayetkoa.

Ado katha, mittan kokoe jugi onde raj orakteye calaena koejon lagit, 'ado koe hoeko emadea. Ado katha, unre raj do uni jugiye kuliyede kana, metae kanae, Henda jugi, am do bhala disom daran hor kanam ar disom disom reak tola mamla ho janicem badaegea. Ado mit kathan kuliyetmea, pasem badae jahan kan.

<sup>4</sup> Naturally to make people believe that he got money by supernatural help. A pice is a quarter of an anna, one farthing in value.

70 <sup>1</sup> The word used generally refers to legal cases, supposed to be natural in the mouth of a 'king', i. e. a big landowner.

So, truth to tell, they watched him for two days; but as they did not catch him eating rice or anything, they went together to him and commenced to ask him about this, that and the other. As they understood from what he spoke that he was trustworthy, they brought him milk.

One day he said to them: "Get me some working people, men and women; I shall let them rebuild this house."

Truth to tell, the next day they brought five or six labourers. Then he made them fix two husking-machines and set them to gather bricks. When it became evening, they asked him for their wages. Then, people tell, he suddenly covered himself up in a cloth<sup>4</sup>, and when he had pronounced some invocation or other, who knows what it was, pice fell with a thud from his body; having collected these he gave them to the labourers. In this way he daily engaged people to work, and in this manner he gave them their wages. So he renovated the bamboo-hut and made it shining; and as described, he gave the people pice. This was the marvellous work; seeing this the people were utterly fascinated.

There, this is the story; so it is ended.

## 70. THE STORY OF A KING AND A JUGI.

In olden times, people tell, there once lived a king, who had seven wives, and these wives were all of them barren; not one of them gave birth to a child.

One day, people tell, a begging jugi went there to the king, to ask for alms, and they gave him also. At the same time, people tell, the king asked the jugi, saying to him: "Look here, jugi, you are a person who wanders all over the land; likely you also know the way matters<sup>1</sup> are managed in the different countries. There is one matter I will ask you about, perhaps you might know."



Ado uni jugiye menkefa, Mase ente lailem cet lekan katha con, adon badae khan in laiatmege, ar ban badae khan in metama, noa do ohon lai darelema mente.

Ado raje menkefa, Acha, anjomtinme. Katha do noa kana: inren do eae goten era menakkotina, ado okotak ho bako gidrawan kana, jotogeko banjhiyena. Hopon sac orak do menaktako band do ban, ar band ente inak itage mandhuagete ban omnonok kan. Ado mase noa reak bean laianme. In do gidra banukkotinte bhabna menaktina. In ban hilok do hapen okoe rajoka? Inak disom do hapen latoktina. Ado ona iate am in kuliyetmea, oka lekatele gidrajon se ban, se ale motore jahan dos menakte bale gidrajon kana. Mase ado bujkate laialeme. Ar joto raniko ho noakin galmarao kan katha doko aknjom kangea.

Ado unre uni jugiye menkefa, Noa katha don bujkettapea. Ado bhed in laiape reak do cetpe emana?

Ado rajte raniteko men gotketa, Jahanakgem metale, onagele em dareama. Ale do cete khat? sanamakge menaktalea.

Adoe metaatkoa, Ma endekhan noa reak ekrar olanpe.

Ado kathae, rajge ona reak ekrare olketa, dostokhotatteye emadea are metadea, Ma laime.

Ado unre jugiye menkefa, In do disom, se hati sadom, se taka poesa, noako do cetge ban hataoa. In do jahetak ranige lahate korja gidrajo janamkoa, uni gidra do aikha inpe emana; uni gidra do ingeh hataoea, ar tayomtenko do aperenge. Ene inage in dope emana. Ma ado cetpe metañ kana?

Ado joto ranikoe bujha bujha baraketkoteye metadea, Acha, male emama.

Ado unre jugiye menkefa, Acha, endekhan gidrajon reak bhed in laiape kana, onka leka adope kamia. Sunibar hilok dope teke sobodoka, um narakanape, ar bere hasurena menkhan, maci

<sup>2</sup> A peculiar kind of soapy clay, used especially for the purpose here mentioned, from which the name (narika means to shampoo one's hair with clay).

The jugi replied: "Well, first tell what kind of matter it is; if I know, I shall tell you, and if I don't know, I shall say so to you, that I am unable to tell you."

"Very well", the king said, "hear what I have to ask. The matter is this: .I have seven wives, and none of them is giving me a child; they are all barren. Whether their body is in order or not, or whether the fault is with me, I cannot say, but I get no children. Please explain this matter to me. It is my grief that I have no children. When some future day I shall be no more, who will be king? My country will some day be usurped by strangers. Therefore I am asking you in which way we may get children, or wether there is any fault among us, that we do not get children. Please consider this and let us know." And all the queens were listening, when they had this talk together.

The jugi then answered: "I have understood what is the matter with you. What will you give me for telling you the remedy?"

The king and the queens at once said: "Whatever you say, we shall be able to give you. What are we in want of? we have everything."

"In that case", he said to them, "give me a written agreement of this."

So the king, people tell, wrote him an agreement, signed it, handed it to him and said: "Now tell."

The jugi then said: "Your country, or elephants or horses, or money, — of this kind I am not going to take anything. Whichever of the queens first gives birth to a child, mind, this child you are to give me; I shall take this child away with me, and those who come afterwards they are 'yours. This is what you are to give me. Now what have you to say to me?"

Having explained it to all the queens and heard their opinion, the king said to him: "All right, we shall let you have it."

The jugi then said: "All right, in that case I am now telling you how you are to get children; you must act in the following way. On Saturday you shall boil and wash your clothes, bathe and wash your hair with soap clay<sup>2</sup>; when the sun sets, do not

ar parkomko dō alope jōtēda, ar nīnda hō en hilok dō otrepe gitića. Ar en hilok dō era herel alope jopotēta; ona barić kami khon en hilok nīnda dōpe pharak akan tahēna. Arhō dosar hilok setak dō beretkate ekkalte umokpe calaka joto horge. Ar um rakaṣkate ul bagwantepe calaka, adō ul jō thopape hēla, okatak thopare eae goṭen jō menaka, ona thopa dō leṅga tite capat topak godme ar gamchare atañ godme, otre alom nūr ocoaka. Adō joto hō orakte hijukpe, ar hećkate joto raniko pantete duṛup ocokom. Jemonem nam akatkoa, temonge duṛupkom; pahiltenić dō lahare, ini tayomić dō laha talare, onkam duṛupkoa, ar huḍiñ utarić dō tayomre. Ar mimiť goṭenem cal idiakoa. Adō onage jom pahilpe, enkhante jāhānak dōpe jōma. Ar am dō onē ranikoko hoyo gidikak coklakteṭem jōma; joto bam jomre hō, sanam hōrak mimiť kuṭṛam jomtako. Adō ona jomle aṅeć maći se parkomkore dōpe duṛupa, ar jāhānakpe jom nūia, ar era herel rit motpe kamia. Adō eṇḍete eṇeć ape dōpe gidrajoña, ar bañkhan jonomre hō ohope gidralekoa. Adō ma eṇe anañ bhēd dō. Senak khan gidrape namkoa, ar bape senak khan dō, ohope namlekoa. Adō inage katha dō. In dō kalom nonka jokheniñ hijuka, unreñ nēl idipea señ hiri idipea.

Adō enka menkategeye bereten khan dō, raj dō ṭakae namkette mōṛē ṭaka jugiye cuputadea, adō uni jugi dō onḍe khone calaoena.

Adō ona tayom raj ar rani doko dhokak kana, menetako, Oko baḍae, baṇḍo sari kan baṇḍo bañ. Adō barsiñ pe mähā onkako dhokak kan tahēkana.

Khangē miť din dō uni baṭki raniye menkeṭa, Mabon onka gelaegēa; bhalabon biḍaulege, pasere pase sari kange; pase gidra-bon namkoge.

<sup>3</sup> In Santal medicine the left hand is frequently used. See writer's *Studies in Santal Medicine and connected Folklore*, p. 151. *Memoirs, Asiatic Society of Bengal*, Vol. X.

<sup>4</sup> A sentence addressed to the 'queens'.

<sup>5</sup> Something against all rules. A wife may eat what has been left by her husband, but not vice versa, not to mention what has been thrown away and no one ever eats.

touch stools or bedsteads, and that night you shall sleep on the ground; and this night you must remain away from each other. Then again next morning, as soon as you get up, you shall all of you at once go and bathe. Coming up from the bath, you shall go to the mango garden and look at the mango fruit clusters; the cluster that has seven fruits, throw something at this with your left hand<sup>3</sup>, so that it breaks and comes down; receive the fruits in your cloth; do not let them fall down to the ground. Thereupon all of you go home, and when you have come back, make the queens sit in a row. In the order you have got them, so let them sit; the first one in front, the one thereafter next, and so on you shall let them sit; the youngest one last. Thereupon you shall hand them each one fruit, and this you<sup>4</sup> shall eat first, after this you may eat anything. And as for you, the rind that the queens peel and cast away, this you shall eat<sup>5</sup>; if you do not eat all of it, you must anyhow eat a bit of what each one throws away. Only when you have eaten this, you may sit down on stools or bedsteads, and eat and drink whatever you like, and live as married people. Only by acting in this way you will get children; otherwise you will never get children. Now there you have the explanation. If you follow it, you will get children, and if you don't, you will certainly never get any. This is what there is to it. Next year at this time I shall come here again; then I shall look you up, that is to say, I shall visit you."

When he, after having spoken in this way, stood up to go, the king brought some money and gave the jugi five rupees into his hand, whereupon the jugi went away from there.

Afterwards the king and the queens were in doubts and said: "Who knows whether this is true or not"; and they harboured doubts of this kind for two or three days.

Then one day the first queen said: "Let us anyhow have a try; well, let us test it, perhaps it might be true; perhaps we might get children."

Ado sari raj hō uniak kathae añjomketteko onkakettegea. Ado kathae, uni raj dō sanam hōrak hōyo cokolake jōmketa, mēnkhan uni huđiñ utarić rani reak cokolak dō bae jōmleda, ente uni dō đher dō bae dulārede tahēkana.

Ado kathae, tahen tahente inā mōrē turui cando khangeko nēl oromkede dō, uni huđiñ utarić chuṭki ranigeye lakhaoena. Khange raj dō mone moneteye mēnketa, Durre! okoetāk nihāt in metadea, unige asle hoeyena. Khange tayomte dō joto khon unige bartiye dularkedea.

Khange noko baṭki raniko dō uniko kurudadea arko mēna, Cet bañ, raj, uniyem dulārede kan? Mēnkhan uni gidra ma hapen jugigeye idiyea, unrem kastaoka.

Ado kathae, duṛup din tiokentae khan dō, barea utar kora gidrageye janamketkina jawatege. Khange raj dō aḍiye raṣkayena, mēnketae, Maranić jugiye idiye khan, huđiñi thō inrengeye hoeyoka. Ado onka mēnkate joto horte uni huđiñ gidra dō aḍiko dulārea.

Ado kathae, bochor purauen khan, uni jugiye hećena. Ado kathae, aḍiko perakedea. Ado unkin gidra hōe nēl bara idiketkinteye ruṛarena. Are mēn oṭokata, Nukin gidra kin cacolen khan arhōñ ruṛ hijuka.

Ado kathae, unkin gidra kin nīr keṭećen khan dō arhōe hećena, adō unre hōko perakedea. Ado unreye mēnketa, Cele adō inak paṭiau biswaspe nēlketa thō. Ado de bhala cetpe metañ kana? Gidra dope emañ kana se bañ?

Adoko mēnketa, Ceñle mēna, paḥilre onkagebon katha akat khan? Ado amak sana.

Ado uni jugiye mēnketa, Inak sana dō nukin gidrañ idikina.

Ado raje mēnketa, Banar dō cedakem idikina? Mitṭange com menleṭ.

<sup>6</sup> Lit. 'sitting day', the general Santali term for what is here referred to.

<sup>7</sup> Caco is the name for the first attempts of a child to walk or toddle; nīr keṭeć, lit. running (being) strong, is the term used about children that have learnt to move freely about. Both terms are used instead of giving the age.

And, truth to tell, as the king also listened to what she said, they acted accordingly. And the king, people tell, ate the rind that they all had peeled off; but he did not eat the rind peeled off by the youngest queen, because he did not love her much.

As time passed, people tell, after some five six months, they saw the youngest co-queen, she became visible. The king then said to himself: "Strange, the one that I held in contempt, she has become the real one." And thereafter he loved her more than all the others.

Then the elder queens hated her and used to say: "What can it be, O king, that you find to love in her? Why, the jugi will some day carry this child away; then you will be sorry."

When the day of her confinement<sup>6</sup> came, people tell, she gave birth to not one, but two sons, twins. The king became very pleased and said: "If the jugi takes the elder one away, the younger one will, of course, be mine." As they were having such thoughts, they all of them loved the younger one very much.

When the year was completed, people tell, the jugi came; and they treated him very well. He also looked at the two children, whereupon he went away, saying as he left: "When these two children have learnt to walk<sup>7</sup>, I shall come again."

When the two children, people tell, had become strong enough to run about<sup>7</sup>, he came again; then also they feasted him. This time he said: "Well, now you have seen what it is to believe in me. So then what have you to say to me? Are you going to give me the children or not?"

"What shall we say?" they replied, "seeing that we have previously made such an agreement. It is as you please."

The jugi then said: "It is my wish to take these two children away with me.

"Why will you take both with you?" the king said. "Why, you said only one."

Ado jugiye menketa, Bañ, nukin gidra dō banar inrengē, ente mit dhaoregekin janam akan dō. Acha, banargeñ idilekinge. Ado nukin motore mit hōr dōñ agu ruarkakina. Idikate gun in cetakina. Ar ape dō alope bhabnaka. Nelpe, joto hōrge adope gidrajoña.

Ado unre raj dōe meneta, Oko baḍae, baḍoko hoeyok baḍo bañ. Menkhan gidra nel goṭkakin dō bañ jut aikauk kana. Ma nukin bakhra dō bon kol goṭakina.

Ado kathae, uni jugiak hutumko kulikedeā, celeama mente. Adoe laiatkoa, In dō Sitari jugi.

Ado unkin bakhra merom bhiḍi, ūṭ gadha, haṭi sadom, ṭaka kauḍi, ṭari baṭi, jotoḱo kolaṭkina, ado uni jugiye idiyetkina.

Ado kathae, calak calakte merom bhiḍi dō gujukko portonketa, enhō uni jugiak oraḱge bañ tiogok kan. Ado unre unkin gidraḱin raketa:

Chagol muri muri jaye, go baba;  
Kaṭi durire, baba, Sitari jugikera des.

Bheṭ muri muri jaye, go baba;  
Kaṭi durire, baba, Sitari jugikera des.

Arhō calak calakte gadhako gujuk kana, ar eḱe eḱete jotogeko goṭ idik kana, ar se uniak oraḱge bañ tiogok kan. Ado onkage jotoḱo ōrhē idika; jemonko goṭ idik kana, temongem sereñ idiyeta:

Gadha muri muri jaye, go baba;  
Kaṭi durire, baba, Sitari jugikera des.

Ūṭ muri muri jaye, go baba;  
Kaṭi durire, baba, Sitari jugikera des.

Ghōṛa muri muri jaye, go baba;  
Kaṭi durire, baba, Sitari jugikera des.

Haṭi muri muri jaye, go baba;  
Kaṭi durire, baba, Sitari jugikera des.

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<sup>8</sup> The following verses are in Hindi.

"No", the jugi replied, "both these children are mine, seeing that they were both born at the same time. All right, let me first take both away with me. Afterwards I shall bring one of them back again. Taking them away with me I shall teach them magic. As for you, don't worry. See, now you will all of you get children."

"Who knows", the king said, "whether there will come any or not. But it does not feel well to say good-by to the children. Anyhow, let us send the share belonging to these two children along with them."

Thereupon they asked the jugi what his name was, and he told them: "My name is Sitari jugi."

As the portion of these two children they sent along with them goats and sheep, camels and donkeys, elephants and horses, money, brass-plates and cups, all this; and the jugi took the children away.

As they passed along, people tell, the goats and sheep commenced to die; still they did not reach the jugi's home. The two children then cried<sup>8</sup>:

Die Ziegen sind gestorben, o Mutter, o Vater;  
Wie weit weg, o Vater, ist des Jugis Land?

Die Schafe sind gestorben, o Mutter, o Vater;  
Wie weit weg, o Vater, ist des Jugis Land?

As they were passing further along, the donkeys were dying; one after the other they were all dying, and they did not reach his home. In the same way they mention them all in song; as they are dying, so you sing:

Die Esel sind gestorben, o Mutter, o Vater;  
Wie weit weg, o Vater, ist des Jugis Land?

Die Kamele sind gestorben, o Mutter, o Vater;  
Wie weit weg, o Vater, ist des Jugis Land?

Die Pferde sind gestorben, o Mutter, o Vater;  
Wie weit weg, o Vater, ist des Jugis Land?

Die Elefanten sind gestorben, o Mutter, o Vater;  
Wie weit weg, o Vater, ist des Jugis Land?



Ado je kichuko kolaŭkin tahēkana, onko dō horrege miŭ miŭte bebakko goč cabayena, tōbē anēc uni jugiak disom ar orač doko tiočketa, ado onđeko tahēyena.

Ado dinge guni mantare cetačina. Ar guni mantar dō aŕhaji kałigea, eken khaŭ khaŭgea. Ar mimiŭ goŭen kaŭdaye kiriŭ akawaŭkina. Ayuŭ jokhen dō mantare cetačina, ar setak jokhen dōe metakina, Do calakte sisir dak koŭaete noa kaŭdare dul perejben, tōbē ena guni reak bhēd dōben ceŭ dareaka.

Ado dinge setakrekin calaka, ado koŭa baŕaetege bere rakaŭlen khange sanam aŭ cabayenge. Oka dō miŭ baŭi gan oka dō tala baŭi gan, nenkakin koŭa űama.

Ar ona disomre dō uni jugi kangeae raj dō. Ar ona disomren dō sanamge guniko ceŭ akata, ar sanam hoŕgeko metakina, Ma kurumuŭiben, aloben aŕisoka; aben hō hapen guni dōben cedgea.

Ado kathae, taheŭ tahentekin sērāyen khan dō, guni mantar dō joŭokin ceŭketa, meŭkhan dak loge bakin dareak kana. Khange, kathae, cekakote coŭ uni huđiŭiđ gidra dōe hudisketa, baŭma, Nonkate khan nāhāk iŭ pereč goda. Ado kathae, dak lokin calak jokhenge uni huđiŭ hoŕ dō miŭtaŭ gendrečeko oko idijoŭa. Ado sen torage ona gendreč dō sisirreye laŭpaŭa lohoda ar kaŭdareye bođoja. Onkate, kathae, uni do miŭ ghaŕitegeye pereč goda.

Ar uni maraŭiđ dō noa bhēd dō bae bađaeyettaea, ar uni hō bae laiaea kana, iŭ dō nonkateŭ lo pereč goŭeta mente dō. Ado kathae, uni dō bae pereč dareak khan dō, darha dakteye dul perečeketge are idiketge. Ado idikate bana hoŕake űel baŕaetakina, ado unregeye metaea, Am dō, maraŭ baŭu, joŭo dō ohom ceŭ

<sup>9</sup> Most magic (among the peoples to whom is here referred) is 'performed' or accompanied by mantras. The writer has hundreds of these; they are generally short rigmaroles with invocation of some godling and mentioning the object.

<sup>10</sup> Dew plays some rôle in Santal medicine, obviously on account of its mysterious appearance. The instruction here given has apparently the aim to test the wits of the learners. The tenses used in the Santali text here and in several places below show that the narrator refers to a customary practice.

Whatever they had sent along with the children, all the animals, every one of them died; then only they reached the land and home of the jugi; so they remained there.

The jugi was in the habit of teaching them magic mantras<sup>9</sup> daily. Now the magic mantras are two and a half verses, they are all short. He had also bought one waterpot for each of them. In the evening he taught them mantras, and each morning he said to them: "Now, go out and fill this waterpot by shaking dew<sup>10</sup> into it! only by doing this you will be able to master the real meaning of magic."

Every day they went; but in spite of shaking, when the sun rose, it was all lost. Sometimes they had about one brass-cup full, sometimes about one half, so much as they might get by shaking.

Now the jugi was the king of this country; and in this country all people had learnt magic, and all people were saying to them: "Be diligent; don't get tired; you two will also some day learn magic."

As they stayed there and grew into maturity, they learnt all the magic mantras; but they were unable to fill the pot with water. Then, people tell, somehow or other the younger child had a thought, viz. "If I do it in this way I shall be able to fill the pot quickly." So when they, people tell, went to fetch water, the younger one secretly took a cloth-rag with him; and as soon as he had reached the place, he rolled the rag in the dew and soaked it, whereupon he squeezed the water out in the pot. In this way he would fill the pot in a moment.

The elder brother did not know how the other did it, and his brother did not tell him either that he was filling his pot in such a way. And as the elder one was unable to fill his pot, he, people tell, poured it full with water from a pool and took that home. When they had brought it, the jugi looked at what both had; and he would say<sup>11</sup> to him: "As for you, you big boy, you will

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<sup>11</sup> A daily utterance.

darelea, enka thora thuri dom cedgea, ente am do bam lo perec dareak kan do. Ado uni kora do cet ho bae mena, thirkokgeae.

Ado kathae, taheh tahente uni huiniic do khube cetketa. Uni jugiak cet cabakate gate korako thene cetkette uni jugi khon hoe sorosena. Ado sanam bhedkoe lai barawatkinte side atan ocoketkina. Adoe metatkina, Delabon mit dhao abenren ayo babatekobon hiri agulekoge.

Ado onka menkate, kathae ye aguketkina. Ado uni jugi doe neletko do, sanam ranikogeko gidra bara akawan. Khande adi raskateko daramketkoa, ado adiko peraketkoa. Ado unre jugiye menketa, Ma nui maran kora don agukadea, ar nui huini kora do ingeh hataoodea.

Adoko metadea, Ban, am do maran korage idiyem, ale do huiniige.

Adoe menketa, Ban, inge uni do.

Ado unre uni huini gidra do engat thene menketa, Acha, ayo, in khan inge idi ocoae; arho in don ruar hijukgea.

Ado kathae, uni huini gidrageye idikede, adokin calaoena arho ona jugi disomtege. Ado kathae, disomte guknikin odokena ar nui hoe korayena. Ado kathae, uni gidra doe sadom oco gode kana ar khub bandhar sadome nelok kana. Ado bajarte idikate mit sae bar sae takateye akrih godea, ar ona jora baber do bangeye emakoa. Khande ruarkate ac doe qarakoka, adoe ceka god con, kathae, ona jorage, ado uni kora hor lekateye heenge uni jugi thenge. Ado onka, kathae, uni kora doe baro phetea; ghanē do merom khasikateye akrihea, ghanē do bheḍa khasikateye akrihea, ghanē do khub gaḍi daṅgra lekateye akrihea, ar ona

<sup>12</sup> When a disciple is deemed sufficiently instructed to be able to act independently, the guru gives him his sid, initiation, final instruction, generally combined with some kind of sacrificial worship and symbolic act. One kind of sid, that given by an ojha to his disciple, will be found described in the writer's 'Studies', p. 61 ss.

never be able to learn all; you will learn a little somehow; you see, you are not able to fill the pot." The young man would not say anything; he kept quiet.

"Now, people tell, the younger one, as time passed, learnt a lot. After having learnt all the jugi knew, he also learnt from his companions and became even superior to the jugi. After having told them both the interpretation of all, the jugi made them both receive the final initiation<sup>12</sup>, whereupon he said to them: "Come along, let us go and for once pay your parents a visit."

Having decided on this, he brought them there; and the jugi saw the queens had got children. They received them with great joy and feasted them well. On this occasion the jugi said: "Now I have brought the elder boy; but the younger one I shall keep."

"No", they said to him, "you take the elder one with you; we shall keep the younger one."

"No", he replied, "this one is for me."

Then the younger one spoke to his mother: "All right, mother; if me, let him take me away; I shall come here again."

So, people tell, he took the younger boy with him, and they again went to the land of the jugi. Thereupon, people tell, they went out in the land to practise magic, and the jugi also became a young man. Now, people tell, he would turn the child into a horse, and he looked like a fine stallion. Thereupon he would take him to a town and sell him for one or two hundred rupees; but the halter he would never give them. Returned, he would himself camp somewhere; then he would do something or other, people tell, with the halter, and the young man would come in human shape to the jugi. In this way, people tell, he would turn the boy into a dozen<sup>13</sup> different shapes; sometimes he would sell him after having made him into a goat; another time he would sell him after having turned him into a ram; again he would

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<sup>13</sup> Lit. 'twelve shapes', the number not to be stressed.

jora dō baŋgeye emakoa. Khange, kathae, uni koṛa dō arhō uni jugi ṭhengeye heḡenge.

Ado onko kikriŋko doko ŋel baṛakoa, Durre! kiriŋkate neṇḡegeŋ ṭolledea, adḡe okayena? Ado, kathae, ko ŋam baṛako khan dō, uni jugi hōe eṭak pheṭ godoka, bako ŋel orom,daṛaeaa. Nonkate, kathae, aḡi baṛiḡkin ṭakaea, ar dinge onka eṭak eṭak bajarte seṇkate hoṛkin eṛe moṇjkoa.

Ado onako bheḡ ar targhar hō joṭḡe ceṭkeṭtaea. Miṭ din dḡe meṇkeṭa, Iḡ, baba, teheŋ dō bhala am paṛiŋ ḡaṅgrametalaŋa, bhalaŋ ṭhik daṛekaa se oḡo. Baŋ ṭhik daṛeaḡ khan dō, lai bheḡdaŋme. Iŋiŋ ceṭle khan, am dō phokot oḡo hoelentama. Iŋiŋ rojgar aḡuitalaŋa; am dō cedakem haroṇoka? Am dō duṛupkate joṃjoṇme.

Ado saṛi onkae metade khan, kathae, uni jugi hōe paṭiauenteye meṇkeṭa, Acha, ma eṇḡekhan nāhāḡ iŋiŋ ḡaṅgraḡ kantalaŋa, ar am dō joṇomre hō ona jora dō alom emakoa, ar baŋkhan topaḡ topaḡakte jora idiŋme. Arko koeme khan metakom, Noa dō topaḡgea, noate dō oḡope idi daṛelea, se baŋ emako reaḡ jāhāŋ aṇḡuŋ katha roṛme, eṇrehō jora dō alogem emakoa. Ado aḡriŋkate ḡeratem calaka, adḡ ona ḡerare jora dō nonka onkaeme ar nonka bakhēṛme, khangeŋ hoṛ godoka.

Ado kathae, uniye ḡaṅgra ocokedete ina hōe ceṭkeṭa. Ado arhōe metae kana, Henda baba, paṣe jora doṇ ematḡoge, adḡ cekate ṭobeŋ hoṛoka? Ar paṣe iŋ sāore okḡe hō bako taḡeŋ, ar unregen ḡaṅgralen khan, ḡekateŋ hoṛ ruṇoka?

Ado uni jugiye meṇkeṭa, Acha, beṭa, ma niḡkoge ceṭ hatarmē, ona dō tayomreŋ ceṭama.

sell him like a fine cart-bullock; but the halter he would never give them. And the boy, people tell, would always again come to the jugi.

And those who bought would look for their animals, saying: "Strange, I tied him up here; what has become of him?" And when they were searching for them, the jugi also would at once take another shape, so that they were unable to recognize him. In this way, people tell, they made a lot of money, and, going daily to different towns, they fooled people.

The boy too learnt all these tricks and methods of his. One day he said: "I say, father, to-day I should like to try to make you into a bullock, I wonder whether I shall be able to do it correctly or not. If I am unable to do it properly, tell me the proper way. If I learn, it should certainly not be without remuneration for you. I shall work and earn money for both of us; why should you be troubled? You sit quiet and enjoy your food."

Truth to tell, when he spoke to him in this way, the jugi also, people tell, was convinced and said: "All right, then I shall presently turn myself into a bullock; but never on any account give them the halter; or else lead me along tied with a torn rope; and when they ask you for this, say to them: 'this is torn; you will not be able to take him along with this,' or tell them any pretext for not giving it to them; in any case don't give it to them. Having sold me, you will go to where you stay; and there do so and so to the halter, and make such and such an incantation; then I shall at once become a man again."

So, people tell, by turning him into a bullock he learnt this also. Again he said to him: "Look here, father, suppose I gave them the halter; in that case how should I become man again? And suppose there should be no one together with me and I then became a bullock, how should I become man again?"

"Well, my son", the jugi replied, "learn these things for the present; afterwards I shall teach you this."

Ado uni gidraye mēnketa, Henda baba, cedak onka dōm mēneta? Cet, amren gidra dōh bañ kana? Nun din jāhānak in kuliketmea, onagem lajadiña, bam aṇḍunleta; ar noaṇ kuliketme khan dōm aṇḍunketa. Adoṇ bujhaṇketa, noa dō bañ cetañ reak katha kana, ar amak goṭa monte dō bam dulāredin kana. .

Ado uni jugiye mēnketa, E beṭa, mase am dō niako bare kami hataṛme. Ma hapen ona hōh cetamgea.

Ado cet hō bae ror ruarleta uni kora dō, ado moneregeye dōhokata. Ado kathae, in dosar tesar khange uni kora dō ako atoren se uni jugiak naṅgraharen acen gate korako thene cefketa, ar onko thenge ona dōe biḍau bara atkarketa.

Ado arhō miṭ din dōe metae kana, Ma baba, oṇe en hilok in metatme, ona bhed dō cetañme.

Adoe metadea, Hape se, cetamge dōh. Bejāeyem akutok kan dō.

Ado onkan corcotañ lekan kathae aṇjomket khan dō, monre hasokedeteye mēnketa, Baḍaeketañ, bam dulāredin kana mente. In dō bañ tahena am then dō. Inren ayo babateko then in ruar calaka.

Adoe metadea, Oṇḍem ruar khan dolañ goḍ giḍikama.

Ado uni korae botorente inrege uni samañ khone ḍar goṭketa. Ado kathae, uni jugi dōe tarup goṭena are khudaṇkadea. Khange uni kora dōe baḍae goṭkede khan dōe parwa goṭena. Ado khange uni jugi dōe tirmuṭi goṭenteye lagayede kana. Khange uni kora dōe ro goṭena. Khange uni jugi dōe bakḍulu goṭenteye lagayede kana. Khange uni kora dōe laṅgayen khan, miṭtañ rani dakae jojom kan tahēkana. Ado uniak ona tharireye aṇena. Khange bakḍulu ma bako sor ocoae kan.

Khange uni jugi dō bakḍulu khon dōe horena, adoe kōkōe jugiyena. Ar uni raniye metae kana, Ma ona thari daka dō racare grañme.

<sup>14</sup> A small hawk, the *Tinnunculus alandarius*.

<sup>15</sup> Several kinds are fairly common.

"Look here, father", the child said; "why are you speaking thus? How, am I not your child? Any time up to now when I have asked you about anything, you have told me; you have not excused yourself; but when I asked you this, you excused yourself. Consequently I understand that this is a matter that I am not to be taught, and you do not love me with your whole heart."

The jugi then replied: "Son, you do these things in the meanwhile. Some time in the future I shall teach you this also."

The boy did not say a single word, but he kept this in his mind. But a couple of days afterwards the boy learnt the thing from his companions living in the same village, that is to say, in the town of the jugi, and with these he tried and tested it.

Again one day he said to him: "Father, you remember what I said to you that day, teach me how to do that."

"Wait", he replied, "I shall teach you; you are very impatient."

When he heard such a gruff speech, it pained him and he said: "I understand, you do not love me. I shall not stay with you. I shall return to my parents."

"If you return there", he said to him, "I shall kill you and throw you away."

Then the boy became afraid and at that very moment he fled away from him. The jugi, people tell, then took the shape of a leopard and chased him. When the boy became aware of this, he at once changed himself into a pigeon, whereupon the jugi at once changed himself into a hawk<sup>14</sup> and pursued him. So the boy suddenly changed himself into a fly, whereupon the jugi changed himself into a dragon-fly<sup>15</sup> and pursued him. When the boy became tired, there was a queen taking her food, and he alighted on her plate. And you see, they did not let the dragon-fly come near.

Thereupon the jugi changed himself from a dragon-fly into a man and became a begging jugi. He said to the queen: "Please, strew the rice on your plate out for me in the court-yard."



Khange, kathae, uni rāni dō dakaē er jōkhen uni rō dō thāri khon ucařente uni rāni hōțōkre pāola malae hōrōk akať tahēkana. Khange uni kōřa dōe pāola mala gōfena. Ar uni jugi dō bae hēl ucařledea, uni dōe pāola malayena mēnte dō. Ac dōe parwayente rāniye erletak daka dōe halañ jōmketa. Adō bae hāmlede khan dō, arhōe jugiyena. Adō oñte nōteye beñgeť barakeť khan dōe hēl hāmkede dōe pāola mala akan. Adō uni rāniye metae kana, Ma ona am hōțōkre menak pāola mala dō racak topakkate racare grañme.

Khange rāni dōe edreyenteye metadea, Ohōñ racak topaklea. Daka hōm er giđi ocokidiña, bam jōm ocoadiña, arhō noam hām kana?

Adō onkakin ropōř kan khan dō, raje añjōmkeť khan dō, uni jugiye ruhetkedea. Adō unre uni jugi dō acak jōtō kathaye lai añjōmatkoa. Ar uni kōřa dō onakoe laiako kanregeye mēneť, Nit judiye parwalen khan, iñ dōñ pusi godoka.

Adō kathae, uni jugi dō onakoe lai mucatkeť khan, dōe paťiau ocoketkote ona pāola mala dōe racak topak ocoketkoa. Adōe metatkoa, Ma sutām khon bojte racare er goťkape.

Adō sari sutām khon bōckette raca senko er jōkhenge uni dōe dōn ucař gōťenteye pusi añđia gōfena. Ar nui dō jēmōnge raca senko er goťkata, tēmōngeye parwa gōťente ona mala dōe halañ jōmeta.

Adō un jōkhenge uni pusi dō, kathae, piñđa latarreye chapkao akan tahēkana, adō ac senake halañ jōmet tahēkan jōkhenge, kathaeye ota goťkedeteye ger goćkedea ar bahreteye atkir ođokkedea. Adōe hōrente uni parwa dō sapkate hōțōke peťer topakkettaea, ar bōhōk dōe gochakette hōr hōrteye hijuk kana.

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<sup>16</sup> The pāola mala is a necklace of beads generally made from lac, used only by women.

When the queen was strewing out the rice, people tell, the fly flitted from the plate; now the queen had on her neck a necklace of coral-beads<sup>16</sup>, and the boy turned himself into a coral-bead. The jugi did not observe that he flitted and became a coral-bead; and he himself changed into a pigeon and picked up and ate the rice that the queen had strewed out. As he did not find him, he again became a jugi. Looking round here and there, he caught sight of him, that he had changed into a coral-bead, and said to the queen: "Please tear off the coral-bead necklace that you have on your neck and strew the beads out for me in the court-yard."

But the queen became angry and said to him: "I shall certainly not tear it off. You made me strew away my food; you did not let me eat; and again you want this."

When they were having words together in this way and the king heard it, he scolded the jugi, whereupon the jugi told them his whole story. While he was telling them this, the boy said: "If he turns himself into a pigeon, I shall now at once become a cat."

When the jugi, people tell, had finished telling his story, he made them believe it and made them tear off the coral-bead necklace; he said to them: "Pull the beads off the string and strew them at once out in the court-yard."

Then, truth to tell, when they had pulled the beads off the string and were strewing them out in the court-yard, the boy at once flitted away and became a tom-cat; and no sooner did they strew the beads out in the court-yard, at the same moment the jugi turned himself into a pigeon and commenced to pick up and eat the beads.

At this time, people tell, the cat was quietly crouching below the veranda; and when he was eating the beads that had fallen in the boy's direction, he suddenly, people tell, pounced upon him, bit him and killed him, whereupon he ran outside with him. Thereupon he changed into a man and catching the pigeon he twisted its neck and tore the head off; and putting this in a fold of his cloth he was coming along the road.

Ado kathae, hijuk hijukte tin sangin hōr cōe hecen, ado kathae, tayom sene bēngēflet dōe nēlket, uni jugi bōhōk dō hōr hōrte ac sēn guḍṛau hijuk kan. Khange adōe ḍar idiyeta.

Ado kathae, cekakote cōe hudisket, mēnketae, Pase noa bōhōk in gocha akattege jugi bōhōk dō guḍṛau hijuk kan. Ado kathae, mitṭaṇ kamar hōr aṛerege kuilaye jereṭ akat tahēkana. Khange ona parwa bōhōk dō, kathae, ona sēngelreye capat khadle gōṭkata. Ado kathae, ona jugi bōhōk hō ona sēngelrege guḍṛau boloyente lō rōngoyena. Ar uni kōṛa dō eṅgat apat oṛakte calaoente noako jōṭo kathae laiketa. Ado bogeyena.

Ene cabayena.

#### 71. Jugi bhōr rean.

Sedae jugre, kathae, mitṭaṇ aḍi dhōrom maejiue tahēkana, ar uni maejiu then dō cetko laḡit cōṇ hōr hō uḍiko jaoraka ar ajare hōr hō uni then aḍiko sēnoka, ar hōṛko hō sē deko pusi hō uni dō aḍi bhage maejiuko metaea. Ar uni maejiu reak gun dō nonka tahēkantaea, kōe teṅgonkoe emako aneḥ ac dōe oṇ jolōk kan tahēkana. Ado din hilok kōe emankoe em pāhilakoa, adō eṇḍekhan khulāsate ac hōe jōma.

Ado onakate taheṇ tahente tin din badre cōṇ miṭ din dō nonka, kathae, hoeyena, baṇma, eṇ hilok dō kōe teṅgon cele hō onko oṛakte dō bako sēnok kana. Ado khange uni maejiu dō nēl hōrteye mōkōṇok kana; reṅgecedete ghāṛi ghāṛi oṇte nōteye bēngēf barayeta; adō oka sēn khon hō bako nēlōk kan. Ado tikinok kan khaḥ, kathae, ṭukucre taben tahēkana; adō bar aṇjle gan, kathaeye gochaketa, ar ḍaṭauni ṇamkate kaṇḍae hermeṭketa, adō ac mōṇereye mēnketa, Ḍaḥ lo ghaṭre noa taben dō nāhāk jāhāe in emakoa, adō

<sup>1</sup> A common name with the Santals for the Hindus, not very respectful.

Then, people tell, as he was coming along, who knows how far he had come, he looked behind and saw, the jugi's head was coming rolling along the road towards him. And he started running.

Then, people tell, somehow or other a thought struck him; he said: "Perhaps it is because I have put this head in a fold of my clothes that the jugi's head comes rolling along." Now, people tell, a blacksmith had made a charcoal-fire at the roadside, and he threw the pigeon's head at once into this fire; whereupon the jugi's head also rolled into this fire and was burnt to cinders. The boy then went to his parents' home and told all this. And all was well.

So there it is ended.

#### 71. THE JUGI'S BLESSING.

Once upon a time in a former age, people tell, there lived a very righteous woman; for some purpose or other, who knows what, lots of people were in the habit of coming together at this woman's place, and people who go about gossiping also constantly went to her; and both Santals and Deko cats<sup>1</sup> called her a very good woman. Now this woman had this quality: only when she had first given those who stood there begging, she would herself take food and drink. Every day she would first give beggars and others; thereupon she herself would take her food cheerfully.

As time passed, who knows how long a time had passed, then, people tell, it one day happened that not a single person that day came and stood begging at their house. The woman was just giving up waiting; she felt hungry and was again and again looking in all directions; but nowhere was anybody to be seen. When it was becoming midday, — there was some flattened rice in an earthen pot, — she took, people tell, about two double handfuls in a fold of her cloth, and having found a tooth-brush twig, she took a water-pot under her arm and said to herself: "At the place from where they fetch water I shall presently give

onko emkateh datuni hijukte in hōh joma, ar bankhan do cekateh joma?

Ado onka hudiskate dak ghatteye calaoena; ado kanḍae dohōe jokhange mittan jugi gosāe ac senge hijuk kane nel nam gotkedeā. Khange ado aḍiye raskā gotena. Ado hec seter torae men gotketa, Enan khon, gosāe, amgeh nel horetmea; hecge bam hec hōdok kan.

Ado uni gosāeye menketa, In hō tehen do am thenge hijuk reak in paetar akata; onate tehen do setak khon in hijuk kana, ado tiokge bañ tiok hot daream kana.

Ado uni maejiue menketa, Acha bogege, in thenem hijuk kante in hō aḍin khusiyena. Ado nōkōe am laḡit taben in aḡu dara akawatmea, ado ne in emama.

Ado kicriḥe aṭṭketa, ado onareye raṛawadea. Ado unre uni jugi gosāeye menketa, E go, kathae, in do am bhōram laḡit in hec akana; ado nonḍegelañ hapamena. Ado ma bhōr kōeyeñme. Okatakem nam kana, onageñ emama — aḡkā mittange kōeyeñme, hajar goṭen do alo.

Ado unre uni maejiue menketa, In do nonkan bhōr emañme, goḥkate jivi do okate calak kantabona, ar gujuk jokheḥ cet lekate oḍokok kana, ar oka horte, mū khon se moca khon, ar oḍokkate oka sen goḍok kana — ona nel orom reak bhōr in do emañme. Ar in tis in gujuka, ar unre inaḥ jivi do okate calaka, ona laiañme; inaḡe bhōr do, ar baṛti do bañ nam kana.

Ado khange uni jugiye menketa, Kōe ḍom kōekidiña, ar bhōr hōh bhōramgea; menkhan aḡkā okōe then hō alom lai baṛaea; arem laile khan do noa bhōr am then bañ tahēna.

Ado unre uniye ror ruṛketa, Ohōñ laia.

Ado uni jugi acak thailak khon mittan cele il kan cōñ, bañ nel thikoka, onkan ile oḍonketa, ar ona ilte uni maejiu reak mēte gasaokettaea, ar dakteye aḡ ocokedeā. Khange ado uni maejiuak

somebody this flattened rice; and after having given them this I shall brush my teeth and have some food I too; otherwise how shall I be able to take food?"

Having thought this, she went to the water-place; then, just as she was putting her water-pot down, she suddenly saw a jugi gosae coming towards herself, and she at once became very glad. As soon as he reached there, she said: "For a long while I have been waiting for you, my lord; you are very late coming."

The gosae said: "As for me, I have been advised by the oracle that I should come to you to-day; therefore I have been on my way to-day since morning; but I have been unable to reach you earlier."

"All right", the woman replied, "since you are coming to me, I am very pleased. And see, I have brought flattened rice with me for you; here, I shall give you."

He spread out his cloth on the ground, and she let the rice fall down on the cloth. Then the jugi gosae, people tell, said: "Mother, I have come to bless you; now we have met here, so ask me for a blessing. What you ask for, I shall give you; however, mind, ask me for one thing, not for a thousand."

Then the woman said: "Give me a blessing like this: after death where our souls go, and how the soul passes out at the time of death, and by which way, through the nose or through the mouth, and where the soul straightway goes after it has passed out, — give me the blessing to be able to see this. And tell me when I shall die and where my soul then will go; this is the boon, anything more I do not want."

The jugi then replied: "You have asked me, and I shall certainly also grant you the blessing; but mind, don't tell it to anybody; if you tell, this blessing will not remain yours."

"I shall certainly not tell," she said.

The jugi then took a feather out of his bag, some kind or other, it was not to be quite identified, such a feather it was; with this feather he brushed the woman's eyes and made her wash them with

mēt marsal gotentaea, adō boŋga, bhut, đan, cuřin, goć hořko, saname ŋel ŋamketkoa.

Adō uni jugiye menketa, Nōkōe, adom ŋel ŋamketkoa; menkhan alom botoroka ar onko tuluć đo alom galmaraoa, baŋkhan hořko bheao botećkema; ar onko tulućem galmarao khaŋ, nāhāk kuŋkiko metama, adō onka menkate jotoko bořtoetama. Ma, adō inaķgeŋ galmaraoam kana. Noako katha disa dohqeme, adolaŋ apan apinoka.

Adō uni maejiue menketa, Dela teheŋ đo ale tŋenge taheŋme, peřalemgele.

Adō uni jugiye menketa, Baŋa, calak kanaŋ. Arhō teheŋge miť hoř tŋen calak bukum menaktiŋa, onate ape tŋen đo baŋ peřak kana. Ma hapen jāhā hilok peřak doŋ hećapegea.

Adō enka galmaraoatekin apan apinena. Adō uni maejiu đo dake lokette ořakteye hećena. Ar uni maejiu đo pe pon gele gidra eŋgat hoř kanae, ar metakme cij bařut hō besge menakta-koa, ar hoř hō khubko saŋgegea, ar jotō bhayadi natea mitrege menakkoa, ar ac hoŋhar hanhartikin hō menakkingea.

Adō khangē taheŋ taheŋte tin din coŋ hoeyen, ona đo ohoŋ men dařelea; menkhan miť din đo nonka hoeyena, baŋma, ona ako atorege miťtaŋ reŋgeć hoře taheķana. Adō unkin hařam buđhi đo .din hilokge hoř tŋenkin kāmī nalhajoŋa, ar hoř hō dinge unkin đo ceťko coŋ kāmī laķitko acukina, ar unkin hō acu toragekin reben godoka, huć hućkin chuťauka, bakin keťeć-aka. Adō onkate unkin hoř đo ađiko khusiakina, ar jāhānak reak hō unkin đo bakin oť itaťaka. Onka lekate unkin kuřai hō oka hilok oka hilok đo bařtiģeko emakina, ar oka đo bin soŋtege haťak-teko uť gotakina; adō onkate onko đoko on jolok kan taheķana.

<sup>2</sup> The beings here mentioned are, besides the spirits of dead people, boŋga, a spirit or godling, bhut, the spirits of children who have died without having had chaťiař performed with them, i. e., without having been given the full rights of a member of the Santal society, and also the spirits of stillborn children; đan, a witch, always a woman; cuřin, the spirits of women who die pregnant.

water. Then the woman's eyes were opened to see, and she could see bongas, spirits, witches, goblins<sup>2</sup>, dead people, all of these.

The jugi then said: "There, now you have seen them; but don't be afraid, and don't talk to them; otherwise people might find you out; and if you talk to them, people will think you mad, and thinking this they will spoil all for you. Now, this is what I have to say to you. Keep these things in remembrance; now we are to part."

The woman said: "Come, stay with us to-day; let us entertain you before you go."

"No", the jugi replied, "I am off; I have an order to go to yet another person to-day; therefore I cannot pay you a visit to-day. But some other day I shall certainly come on a visit to you."

After having had this talk, they parted. The woman drew water and went home. Now the woman was the mother of three or four children; besides they had plenty of food and property; they were also a numerous household; all the brothers with their wives were living together; the woman's parents-in-law were also living there.

Now time passed, who knows how long a time, I am quite unable to tell; then one day the following came to pass. In their village a poor man was living. He and his wife were in the habit of daily working with people to earn some money; and people also every day were employing these two to do some work or other; and they on their part were always at once willing, as soon as they were asked; they set to work energetically; they made no difficulties. In this way all people were very pleased with them; and these two never harboured ill-will for anything. On account of this, people also now and then gave them as wages more than was due to them, and sometimes they would pour rice out to them with a winnowing-fan<sup>3</sup> without measuring. In this way these two were supporting themselves.

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<sup>3</sup> The Santals use the winnowing-fan as an approximate measure to get a rough idea of the amount of grain that is put in a rice-bundle. To give away like here is to show the opposite of stinginess.



Ado ceka lekate cõn ruã ñamkedete mit din dõe goé darporena, uni reñgeé harãm dõ. Khange adõ unre uni maejiu dõ ñelketkoa, uni harãmak jivi iditae lagit khurkhuñante hõrko heéena, ar ađi rajan bhajanate uniak jiviko idiketæa. Adõ uniak jivi onkako idiketæate uni maejiu dõ ađiye khusiyena, ar ac monereye menwana, sanam hõrak jivige cele goékate dõ nonkageko tul idiyettalea mente. Adõ onka monere bujhaukate ađi khusiye aikaua. Ar noa jiviko tul idiket ghoña uniye bhõr akawade maejiu chađa cele hõ bako ñellea ar cele hõ bako bađaeleta seko añjomleta; menkhan uni dõ saname ñel gotkata.

Adõ onakate tin din badre cõn, kathae, adõ ac hoñhartet harame goéena. Adõ, kathae, unre uniye ñelkede, bañma, ponea sipahiko heé gotena. Onko dõ mērhēt kharcari ñeñga menaktakoa, ar goco dõ ađi jhaltakoa, ar botorgeko ñelok kana.

Adõ, kathae, barea dõ oraťtekin bolõ gotena, adõ hoñhartet dõ totkare sapkatekin dhaklao ođokkede. Adõ racate ođokkate mērhēt kharcari bogeteko sobokkede, ar tolkate bogeteko dal idikede. Adõ uni maejiu dõ onkogeyen takao akatkoa, adõ atra dhur sen ñokkateye ñelketkoa. Khange adõ barge muatiko tiokket khan doko dal gitićkede. Adõ bae calak kante jañgareko pasikede, adõ sirgatteko or idikede.

Khange adõ onkae ñelkede khan, ađi barić botore aikauketa, ar okoe dalkede leka kaua raua kahu kurit lekae rakket. Adõ khange uni maejiue menketa, Cedak cõn noa bhõr don hataoket? Nõkõ in ñelkedete barićge sanan kana. Adõ onkae rořeta are raketa.

Adõ khange onko ako oraťren hõr dõ nui uparte ađi barićko edreyena, arko menketa, Je ñhen mārī menak, onđe dõ bae rakleta; adõ barge latarre senkate dõ cedake raketa? Nuige baba dõ jomkede.

<sup>4</sup> With the Santals it is the fever that catches a person, not the other way that a person catches a fever.

<sup>5</sup> The kharcari is a thick stick used for assuring that the grain is rightly packed in the straw-bundles.

<sup>6</sup> 'Eat' is the term. techn. for killing by witchcraft.

Then in some unexplained way one day a fever caught him<sup>4</sup> and he died, the poor old man. At this time the woman saw people coming with a palanquin to carry the old man's soul away; and with great pomp and music they carried his soul away. As they carried his soul away in such a style, the woman was very pleased, and she said to herself: "When we die, they likely carry the souls of all of us away in this manner." With this thought in her mind she felt very pleased. But what happened when they carried this soul away, no one saw except the woman who had received this blessing; no one else knew or heard of it; but she saw it all, when it happened.

Some time afterwards, who knows when, people tell, her father-in-law died. On this occasion, people tell, she saw what happened to him, viz., four soldiers suddenly came. These had an iron rammer<sup>5</sup>; they had long beards and were looking appalling.

Two of them, people tell, at once entered the house, and taking her father-in-law by the neck they pushed him out; when they had brought him out to the court-yard, they again and again thrust him with the iron rammer, and, having bound him, they beat him awfully. The woman was watching these, and, following them a short distance, she looked at them. When they reached the end of the homestead-field, they beat him so that he fell down; and as he could not go, they put a noose round his legs and dragged him along, legs first.

When she saw him treated in this way, she felt awfully frightened, and just as if somebody were beating her, she screamed like a crow or a kite. Then the woman said: "Why, O why did I receive such a blessing? Now see, I saw him and am feeling utterly bad." She was speaking in this way and crying.

Then the people of the family became very angry with her and said: "Where the body is, there she did not cry; but why does she go beyond the homestead-field and cry there? She has eaten father."<sup>6</sup>

Ado ako bhayadi adiko kaphariyenua. Ado uni maejiuren hereltete menketa, E ya, tehen do inakge rorenpe, jepe roreketa, inategen bujhauketa. Ado nui gocen hor reakbo kaj koromlege, enkhante in reakbo bicartiha. Ado nuiren apat baret ho nitok do onde banukkoa; taheh khanko nitgebo galmarao gotkea; galmarao toragen hese gotkea. Ado banukkoteh metape kana, ma nitok dobo thir hataroka. Nui hor tho nit do ohoe jivet darelea.

Ado onkae galmarao barawatkote sanam horoko thir barayente ato horoko rak jaorakatkote ado sahan sengelae lagit apat haramko gok odon idikede. Ado jalao then idikateko sahan sengeladea. Ado onde ho uni maejiu reakgeko ehoketa; ado onde hoe mana baraktkoa. Khange adoko thir barayena.

Ado ayupen khange orakre hekate ato hor lagaete uni aimaike kulikede, Cet iate murdar bagi otokate am do barge latarre senkate dom raket tahkana, ona laime; ar bahkhan am do khaitige danle metam kana. Amge nui haram dom jomkede?

Ado unre maejiu do uni jugi cetkoe laiadea, ar cet lekae bhoradea, onako joto kathae laiatkoa. Ar nui haram reak jivi cet lekateko idiketa, onae laiket khanko patiyenua, adoko ikakadea. Ado un khon uni ho bostoyentaea, ado bae nel namleta.

Cabayena katha do.

<sup>7</sup> When a woman is accused, especially of any serious matter like here, it is the custom to call her natural guardians, father and brothers, whoever may be found, to watch her interests.

<sup>8</sup> The word is mostly used about cutting the branches of a tree.

The brothers had a great quarrel, and the husband of this woman said: "I say, you, let it be enough with scolding me to-day. What you have spoken, has been enough to make me understand. Let us now perform the rites and ceremonies in connexion with our dead one; when this is done, we shall investigate my case. Her father and brothers are not here<sup>7</sup> now either; if they were here, we might now at once talk the matter over; and as soon as we had had our talk, I should at once have slashed<sup>8</sup> her head off. But as they are not here, I tell you, let us now keep quiet so long. In any case we are not now able to bring him back to life."

When he had talked to them in this way, they all became quiet, and, having called the village people together, they carried their old father out and away to cremate him; and, having taken him to the place of burning, they cremated him. There also they commenced to talk about this woman, and there also the husband warned them; and they became quiet.

When it became evening and they had come home, they asked the woman with the assistance of the village people: "Why did you leave the corpse and went beyond the homestead-field and were crying there? Tell this; otherwise we are surely calling you a witch. Did you eat this old man?"

Then the woman told them what the jugi had told her, and how he had given her a blessing, all this. And when she had told them how they had carried the old man's soul away, they believed her and let her alone. But from this moment her gift was spoilt; she did not see the spirits any more.

The story is ended.

## 72. Jhades jugi reañ.

Sedaere, kathae, miññan hařamren eae gořen kořa hořonko tahękantaea. Ado unkin hařam buđhikin bindařen khan, kathae, noko kořako do bako kãmia, cas basko baęiketa, miññu meřom, sim sukri, bebakko akriñketkoa, ar daka jom hořko baęiketa. Urni birre oraķkette dinge noko do sendrako dařana, ar ona sendrareko goćkoa, ina jel jomtegeko tahena. Ar joto hořko daņguagea; ar onkoak do ina sendragetako dandha do, ar ina chađa-dosra do ceť hõ banuķtakoa.

Ado tařen tahente tinak serma badre coñ, kathae, onko then boņa kuři baņdo cele kuři upeloke portonketa. Joto khon uni huđiñ utařić kořare noñjor bajaoentaea. Ar moņe moņetegeye meņketa, Nui kořa then doñ boļoķgea. Ar se noko do ona reak nam cinta ceťge bako roř bařaea, ar noko do uni kuři hõ bako ñel akadea.

Khange uni kuři do ać moņre hudiskate noko gitić oraķre eae bakhra daka, auriķo hijukrege, idikateye hařup oćokata. Khange ařubok oķte noko kořako do oraķteko hećena, ado oraķre boļo-kateko ñelkeť do, eae bakhra dakako utukoko hařup akat. Adoko meņeta, Aboren ma aĩmai hõ banuķkotabon. Celeye dakakette noa doe hařup akata, ar daļ caole hõ okareye ñamketteye isinketa? Abo ma ceťge banuķtabo. Noa do amdajok kana, aboko goć ocobon laęiť. Alope joteđa, paše cekka. Noa katha do maraņić meņettakoa.

Arhõ huđiñić doe meņeta, Bhalan jom gelaea.

Adoko metae kana, Dhuf! alom joma; cele reak kan coñ, ar jojom sanayede kana.

<sup>1</sup> The mode of living here described may possibly appeal to the Santals; they are hunters and love hunting.

<sup>2</sup> It is not said so, but the portions must have been placed on separate leaf-plates.

<sup>3</sup> Lit. 'cooked rice'; daka is, however, constantly used for food in general, rice being their principal food at the present day.

## 72. JHADES JUGI.

IN olden times, people tell, there lived an old man, who had seven sons. When the old people died, people tell, these sons did no work; they left off cultivating their fields; their cattle, sheep and goats, their fowls and pigs, they sold all; they also gave up eating rice. They built a house in the primeval forest and every day went hunting, and what they killed while hunting, this flesh and nothing else was their food<sup>1</sup>. All of them were bachelors; their only care was this hunting of theirs, and besides this they did not care for anything.

Then, as time passed, it happened after who knows how many years, people tell, that a bonga girl, or perhaps she was another kind of girl, commenced to show herself to them. Her eyes fell especially on the youngest one of the brothers, and she said to herself: "I shall go in to this young man." Now these brothers had absolutely no knowledge of this and did not speak of such matters at all, and they had not seen this girl either.

The girl then having turned this matter over in her mind carried seven portions<sup>2</sup> of food<sup>3</sup> to the house in which they were sleeping, put it down there, before they returned, covered it up and left. Towards evening the young men returned home, and entering their house they saw that somebody had left and covered up there seven portions of rice and curry. They then commenced to say: "Why, we have no women; whoever then has prepared food and covered it up here? and where did she get split peas and rice, so that she might cook? We have absolutely nothing. It is, may be, that somebody wants to cause our death. Don't touch it; it might perhaps cause harm." The eldest one of them was saying this.

On the other hand the youngest one was saying: "I wonder, I shall like to try to eat it."

The others then said to him: "Faugh! don't eat it; who knows whose it is? and this one wants to eat it!"

Ado menketa, Acha, tobe, honten giđi daporkaka. Ado onka menkateye samtaoketa, ado joto bakhra unigeye jom cabaketa onte bahre senre do, ar noko then do bae laiyeta.

Adoko gitić barayen khan, nui huđinićtako do bebarice uduret kana. Khangeko meneta, Henda ya, nui doe cekak kan ba teheñ do? Khange adoko dhakakedege arko ruhet barakedege. Ado ina ghariye thirenge, arho onkageye udura. Khange arhoko dhakayea, ona do enre ho bañge cabak kantaea. Bhala uni do khube jom bi akan khan do udur bañkhane cekaea? Adoko hudisketa, Henda ya, bhala pasć, ya, ona daka jomket? Dhora onageye jomket con cet con. Nui do engateye goć utaroka. Ado thelao beretkedeteko kulikede, Henda ya, pase ona dakam jom akat? Ado kathae, cet ho bae rorleta, arhoe oyo potomenteye gitićena. Adoko bujhauketa, jomketgeae. Ado onko turui hor doko bhabnak kana, Nui doe oka lekak con, gujuk coe cet con.

Ado kathae, bestegeko anga hañina, bae cekalena. Arho sendrako calaoena. Ado sendra birre khange tho bogete dak tetañede kan. Adoko metae kana, Am do ya holanok ona cele daka com jomketa, onatege dak do tetañetmea.

Ado meneta, Bañ, in do bañ jom akata; ona daka ma bahreteñ odok giđikat. Taha uni doe amol akante dak do tetañede kana. Ado ente besgeko tahē ayupena.

Ado orakre hećkateko nelket do, tala orakre eae bakhra dakako harup akat. Ado uni marañ horgeye rorćtakoa, Durrē! teheñ ho ya cele harup ofoabona. Ado, kathae, en hiloć do bar hortekin jomketa, uni huđinić ar huđin talaićtekinge, ar noko do bako

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<sup>4</sup> The word means any temporary derangement of the stomach combined with acidity.

"All right", he replied, "in that case I shall throw it away over there and have done with it." Saying this he took it up and away, whereupon he ate up and finished all the portions there outside; but he did not tell the others.

When they had lain down to sleep, this youngster of theirs was snoring extraordinarily. So they said: "I say, what ever is the matter with this one to-night?" So they gave him a push and scolded him; then he stopped for a short while, and again he commenced snoring in the same way. Again they pushed him, yet this snoring would not stop. Now you see, when he had eaten so much, what would he do else than snore? So it struck them: "I say, you fellows, I wonder, you, perhaps he has eaten that food? To be sure, he did that, who knows whether he did not. Dash it, he will die utterly." Whereupon they pushed him and made him rise and asked him: "Look here, you, perhaps you have eaten that food?" He did not reply a word, people tell; he only covered himself up in his clothes and went to sleep. They consequently understood that he had really eaten it, and those six ones were anxious, thinking: who knows what will happen to him? he will as likely as not die.

But, people tell, they passed the night well; nothing happened to him. So they again went hunting; but while hunting in the forest the youngster was constantly feeling great thirst, and they said to him: "You fellow, yesterday you ate that food whose ever it was; therefore you are now suffering from thirst."

"No", he replied, "I have not eaten it; why, I threw that food away outside." As a matter of fact, he had a fit of dyspepsia<sup>4</sup> and was suffering from thirst from this cause. Anyhow they stayed well until evening.

When they reached home, they saw, in the middle of the house somebody had left seven portions of food covered up. The eldest one of them said: "Dear me, to-day also, you fellows, somebody has covered this up and left it for us." That day, people tell,



jomleta en hiloĸ dō. Khange kathae, inā dosar hiloĸ hō onkageko harup akat. Adō kathae, en hiloĸ dō pe horteko jomketa, enko hupitckoge. Khange maraniċtako dōe menketa, Ia, ya, gapa dō apege sendra dō calaktabonpe, in dō bañ calaka. In dōn tārāktabona, bhalañ ħelea, celeye āguabon kana. Abo dō begor kami hor ājgute māyāwabon kan dō. Namle khan dōn sabetabona, inā dō sodorteye dakawabona. Ar ināk bakhra dō nāhāk āgu daraetiñpe.

Adoko menketa, Acha, ma enḍekhan tārāktabonme.

Adō kathae, aḡayen khan uni dō bae senlena sendra dō, enkogeko calaoena. Adō kathae, tārāk akan tuluċge tinre cōñ daka dōe āgu oċokat, bae ħel ħeċledea. Adō ayup jōkhenko ħelet kan doko harup akat. Adoko metae kana, Cele dada, sapledeam se bañ?

Adōe menketa, Bañ yañ sap dareadea; tinre cōe āgu oċokat, baḡeñ ħel ħamledea. Ar in dōn menleta, Kuṛi kan khane, dōhōkeabo. Onkañ menleta, menkhan in then dō bae sodorlena. Adōe menketa, Gapa dō ya phalna, am tārāktabonme, paseye amren kange.

Adōe menketa, Acha, enḍekhan gapa dōn tārāka. Ar ona daka dō sanam hōrko jomketa; ini marañ hor dō bae jomettakoa, enko āgu darawade tahēkan, inā jelgeye jomketa. Adoko metae kana, Am dō, dada, bam joma?

Adōe menketa, Uni ākgu hor babon saple khan, in dō bañ joma. Sapkate hō nonka bae āgui se hapen, unreñ ħamea. Ona dō edrete onka āṭa katha dōe menketa, noko hōko bujhauketgea.

<sup>5</sup> Santali does not distinguish the sexes in the pronouns; but as it is food that is brought, a woman is naturally first thought of. It will have been observed that the narrator has his suspicions what kind of girl this may be. His first thought is that it is a bonga girl, but he seems to have given this idea up; there is no reference to it afterwards.

two of them ate, the youngest one and the one just above him in age; but the others did not eat that day. Next day also, people tell, somebody had left food there, covered up, and that day, they tell, three of them ate, the three youngest ones. Then the eldest one of them said: "I say, you, to-morrow you others go and hunt, I shall not go: I shall lie in wait for us, I want to see who it is who is bringing us this. Whoever it may be, that person is wonderfully kind to us, who have no one to work for us. If I find her<sup>5</sup>, I shall catch her; then she may prepare for us openly. And bring my share along with you, when you come."

"All right", they replied, "then you lie in wait for us."

So, people tell, when it dawned of day, he did not go hunting; those others went. Now, while he was lying in wait, some time or other, she brought the food and left it there, but he did not see her come. Then in the evening they saw, somebody had brought food, covered up. So they said to him: "How did you manage, brother, did you catch her or not?"

"No, you fellows", he replied; "I was unable to catch her; some time or other she brought it and left; I did not see her at all. And I was thinking: 'If she is a girl, we may keep her.' This was my thought; but she did not show herself to me." Thereupon he said: "You so-and-so, to-morrow you lie in wait for us; perhaps she is yours."

This one replied: "All right, then I shall lie in wait to-morrow." And all of them ate that food, except the eldest one; he did not eat of this, he ate only the flesh that they had brought along with them for him; and they said to him: "You, brother, will you not eat?"

"If we do not catch the person who is bringing this," he replied, "I shall not eat. Even when she is caught, let her try not to bring anything in this way in the future, then I shall find her." Because he was angry, he spoke such rough words; the others also understood this.

Ado kathae, dosar hiloĳ do talaice tārākēna, ado inre hō enkage daka do tinre cōe agukat; mēnkhan hortet do bae hēl tiokledea. Ar ayup jōkhen daka do onkako jom idiyetgea. Ado inakate ini sotokice tārākēna, enrehō bae namlēna. Onkage ado jemōnko huđin idia, temōngeko tārāk idiyēna, enre hō baṅgeko sap dareadea, ar daka do borabor akgutege menaea.

Khange naprakko do jotoĳo tārāk purauēna, enre hō bae namlēna; ado uni huđiniĳko metadea, Ma ya, ado am pari tārāk-tabonme. Ado amre hō bae sodoṛēna mēnkhan, daka hō babon jomtaea. Ar adom hōṛ doĳo mēneta, Nuiṛe do khatigēye sodo-roka; ma hōgepe hēla. Ado uniko baĳiadea, ako do sendrako calaōēna.

Ado kathae, uni do saṅgin sēnre sē jāhā danaṅre do bae tārāk baṛalēna. Uni do oṛakrege menaea, ake bebenao kana; are mēneta, Neṇḍēh tahēteye sodoṛok khan hēge, ar baṅkhan iaiĳe. Onka mēnkate oṛakkore menaea.

Ar noko do kichu hōṛ talare menakkoa? Baṅ, noko do ako eskar urni bir bhitire onkan thāireko oṛak akana, jemōn cele hō aloko namko; hōṛ tuluĳe bako mesaloĳ kana; hōṛ atoreko taṅen khan huteĳ, hōṛko kulikekoa sē sōndhote hōko mēnkea, baṅma, Daya hēlte oĳe cōko emabon kana. Noa do sei jōh tho baṅ kana je hōṛko aguako. Hōṛ reak sae sabad ma jōnmunige baṅ aikauĳ kan, ona reak nam cintage baṅuĳ. Onate onko naprakko dadatteko doĳo dhokak kana, noa thāire do oĳeĳe aguyet kana. Ona iateko tārāklen do bako namlede, ado onate nui paṛiko dhurau akadea, bhala nui hōe sap dareaea sē baṅa. Ado uni koṛa do jāhā danaṅ sē aḍre do bae tahēkana, uni do oṛakregeye tahēyēna.

Next day, people tell, the second one lay in wait; then also she brought food in the same way some time or other; but the person herself he did not catch sight of. In the evening they were eating in the same way. Thereupon the next one in age lay in wait; still she was not caught. In this way all of them lay in wait according to age, first the eldest one, then the next in age and so on; still they were utterly unable to catch her; but the food she brought without fail day after day.

Now all the elder ones had done watching; yet she was not caught; so they said to the youngster: "Now you, take your turn to lie in wait. If she does not show herself when you are there either, we shall not eat her food." And some of them said: "She will undoubtedly show herself, while he is there; you will see it." So they left him there and they themselves went hunting.

Now, people tell, he did not lie in wait anywhere at a distance or where he could hide himself. He stayed in the house and was making a bow and was saying: "If she shows herself while I am staying here, well and good, and if not, let her do what she likes, the wretch." With such thoughts he stayed in the house.

Now do you think these brothers were living anywhere near people? Nothing like it; they had built a house for themselves alone in the middle of the primeval forest, in such a place that no one should find them; they did not mix with people; if they had been living in a village with other people, they might have asked people, or else they might have had their suspicions and have said: "Somebody must have taken pity on us and is giving us food." Their situation was naturally not such that anybody would bring them anything. No sound of people or anything like it was ever heard or noticed; such there was no thought of. Therefore the elder brothers were having their doubts as to what kind of people might be bringing anything at this place. Therefore also, when they lay in wait and did not catch anybody, they set the youngster to watch in his turn, wondering whether he would be able to catch her or not. But this young man did not stay anywhere hidden or in cover; he stayed in the house.

Ado kathae, tikin khangé uni kúri dō daka dipilkate hijuk kane hēlkede khang dō, nui kōra dō orakteye bōloyena lajaote. Ado auriakge cetko cōe oyoñ barayet kan. Khangé uni kúri dō, kathae, ona racareye set̃er gotena are rōr sađe goŋketa, Ayo, hōr leka ma nondeñ hēlade, ado bhalae oka gotena? Onka uni kúri dōe rōrēta barakātege, bhala uni kōra cete mēna, rōra seye bañ; ona biḍaue lagat onka dōe rōrēta. Ar se uni kōra dōe lajao bōtōrok kana.

Ado kathae, dakae dōhōkette ontē notēye beñget baraketa, cele hō banukko; adoe menketa, Hape se, bhala orakreñ hēllege; hōr lekañ hēladea, adoe oka sen gotena. Ado kathae, onka menkate orake jhiček̃et khang dōe namkede, adoe menketa, Tōbē terōñ hante pharak khon dō hōr lekañ hēlledea; tāhā tinre cōñ orakteye bōlō akan. Ado enre hō uni kōra dō cet hō bae mēneta. Ado bañ rōr lekae aikaukede khane kulikede, apnar harām buḍhi lekage, adoe metae kana, Teheñ dō bam senlena sendra dō?

Ado unreye menketa, Bañ senlena.

Ado kúriye menketa, Cedak? Ruā ruagem aikaueta?

Adoe menketa, Baña.

Tōbē cedak bam senlena?

Adoe menketa, Okoe cōñ din hilokge daka agukate nonde ale orakreko harup̃ otokaka, ar hōr ma bale hēl tioge, onateko menketa, Ma am dō tārāktabonme ar kuliyem, cedake aguyeta ar cet menkate. Ona iate in doko baḡi oṭo akawadiña.

Ado onka mēn tora uni kúri dō orakte dakae tul ader goŋketa, are mēn goŋketa, Inge cōñ daka mañ aguape kan. Nōkōe teheñ hōñ agu akatgea. Ado ma de abukokme, dakañ emama.

<sup>6</sup> Ashamed, because it is a girl, afraid, because he does not know what kind she may be.

<sup>7</sup> Lit. 'the house'.

<sup>8</sup> It is a 'regular' proposal; very likely it may happen in this way in real life, when irregular connexions are entered on. She means marriage.

At noon, people tell, he caught sight of a girl coming carrying the food on her head, and the young man went inside the house out of shame. And on some idle pretext he was looking down as if searching for something. In the meantime the girl reached the court-yard and at once spoke loudly: "O mother, I had a glimpse of somebody like a man here; what has become of him so suddenly, I wonder." The girl was talking in this way feigningly, to find out what the young man would say, whether he would speak or not; it was to test this that she spoke in this way. But as for the young man, he was feeling ashamed and afraid<sup>6</sup>.

Then, people tell, she put the food down and looked round in all directions, there was no one there; so she said: "Wait a bit, let me just have a look inside the house; I had a glimpse of somebody like a man; what has become of him so suddenly, I wonder." Saying this, people tell, she opened the door<sup>7</sup> and saw him, whereupon she said: "This is the reason that I saw somebody like a man from a distance over there; naturally, some time or other he has entered the house." Still the young man does not say anything; and as she felt that he was unlikely to speak, she asked him, just as if they had been themselves husband and wife, saying to him: "You did not go hunting to-day?"

Then he replied: "I did not go."

"Why?" the girl asked; "do you feel unwell?"

"No", he said.

"Then why did you not go?"

"Someone or other", he replied, "brings food here every day to our house and leaves it, having covered it up, and we have not succeeded in seeing the person; so they said: 'Lie in wait for us, you, and ask her why she is bringing it, and for what purpose.' Therefore they have gone and left me here."

He just said this, whereupon the girl at once carried the food inside the house and said: "Why, it is I myself who am bringing you the food. See here, to-day I have also brought some. So go and wash your hands<sup>8</sup>; I shall give you food."

Ado uni korae menketa, Okor? Ma seh nela.

Ado kathae, kicricteye dapal akat tahakana, ado otakkateye udukadea, adoe metadea, Ma abukokme, dakan emama.

Ado korae menketa, Jom don jomgea, menkhan noa reak asol katha cet kana, ona lailem; cedak ar cet mentem aguyeta? Ale ma apeak cet ho bale kami kan, ado cedakem aguyeta?

Ado uni kuriye menketa, Kami do ente cet ho bape kamiale kana; menkhan asol katha do noa kana, am then tahen in meneta; dohona sem ban?

Ado uniye menketa, Noko naprakko bako nam akawan do, cekaten doho dareama?

Ado uni kuriye menketa, Onko do inem doholin khan, alaŋge onko dolaŋ horakoa. One ona menkate in don aguape kana. Ado de amge cetem meneta?

Ado uniye menketa, Hape endekhan dadantekon kulilekoge. Ado ona ror rortege baric sen ror idikette ona hokin onkaketa. Khange sanam botor lajao maraontakina, ado mit then khon alo chapaaoak lekakin aikaueta. Khange korā hoe menketa, Judim tahyena menkhan don dohomegea.

Ado uni hoe menketa, Tahengean. Ado engkin ror gotaketa. Ar mon ho aditet mitentakina. Ado uni kuriye menketa, Ma daka jomme.

Ado uni korae menketa, Bartim agu akat khan don joma, ar lekha sumunge khan, ohon jomla.

Ado kuriye menketa, Ape eae horakgen agu akata, ona khon barti do banukan.

Ado korae menketa, Tobē ohon jomla.

<sup>9</sup> The expression 'bring for oneself' is commonly used about getting a wife.

<sup>10</sup> Against custom. The elder ones provide for the younger ones.

<sup>11</sup> Usually the eldest son is first married, then the next one, and so on. This custom may be departed from, if the elder one is unfit or is so far away that he cannot

"Where is it?" the young man said; "let me see."

Now, people tell, she had covered it up with a cloth, and taking this off she showed it to him and said to him: "Please wash your hands; I shall give you food."

The young man then said: "I shall certainly eat; but first tell what the real meaning of this is; why and for what purpose are you bringing this? We do no work for you; why are you bringing it?"

"Quite so," the girl replied, "you do not do any work for us; but the real thing is this: I intend to stay with you; will you have me or not?"

"The big ones," the young man said, "they have not got any for themselves<sup>9</sup>, how then shall I be able to take you?"<sup>10</sup>

"As for them," the girl replied, "if you take me, we two shall procure wives for them<sup>11</sup>. It is for the purpose mentioned that I am bringing you food. Now, please what do you say?"

He then said: "Wait then, let me first ask my elder brothers." Continuing to talk in this strain they at last also did what is bad, and they lost all fear and shame and were feeling as if they could never any more be separated. The young man on his side also said: "If you will stay, I shall surely keep you."

Then she also said: "I shall surely stay." So they fixed this, and they became absolutely of one mind. Now the girl said: "Please, take your food."

But the young man replied: "If you have brought anything in excess, I shall eat; but if it is only according to our number one portion for each, I shall not take any."

"I have brought just for the seven of you," the girl said, "there is not more than that."

"Then I shall certainly not eat," the young man said.

be brought. In the case of girls it is customary to give an elder sister one rupee as consolation, in case a younger sister is bespoken and married before her.



Arhõe metadea, Acha, amak bakhrage ente jomme, onkoak do tahẽ ocoam.

Adqe menketa, Ohon jomla, heckate nahak onako todarota.

Adqe menketa, Acha, ona bodol do nahak in agu bhurtia.

Adqe metadea, Ban, endekhan do agu pahillem bare, ek do onage in don joma.

Adq onkae menket khan, kathae, daka agui calaoena; arhõ mit bakhrae aguketa, adq ona doe jomketa. Arhõ jom barakate adikin khamda kana, adokin akin satena. Arhõ uni kora ror ror ehoketa, Ia, in mit katha ror in meneta, bandom khusiak bandq ban.

Adqe menketa, Mase ente rorlem, khusik lekanak don khusiak-gea, ar ban lekanak do banqe.

Arhõe menketa, Roran endekhan; pasem edren?

Adqe menketa, Ohon edrena.

Adq korae menketa, Ia, bankhan maranic dadañ nutumtege am. do taheñme; ina do sanam hor roror ho ganoktalea. Ar in do huñin hor kanañ, in thenem tahlen khan do dakkoko koeme ho lajaoge. Onateñ meneta, marañ hor thenem tahlen khan do adi bes hoekoka.

Uni kuriye menketa, In do am thengeñ tahena; honko noko do alom hum barakoa. Ar dak tanakko do enteko koeyen ma se, onate do cet baric? Mitñan jopoteflem khang ban baric do? Eken rote do cet lajao?

Adq kora hõ hõata, adq ontete hõ kathakin mucatketa. Khankin thir barayena, adq akingekin gotayena. Khang tara sinen khan do kuriye menketa, Ia, dher habiclan galmaraketa, nit don calaka.

<sup>12</sup> The boy alludes to the custom that an elder brother has to treat the wife of a younger brother with the greatest possible reverence; on the other hand the wife of an elder brother is the intimate of her husband's younger brothers.

"All right" she again said, "then eat your portion and let theirs be."

But he replied: "Not at all, I shall not take it. When they presently return, they will enquire into that."

She said: "All right, instead of what you eat I shall presently bring more to fill up."

But he replied: "No, in that case do bring that first; then I shall eat that."

When he had said this, people tell, she went to bring food; she brought one more portion and he ate this. When he had eaten this, they again commenced to flirt, and they became quite united. Then again the young man commenced to talk: "I say, I have one thing to mention; I wonder whether you will be pleased or not."

The girl replied: "Well, out with it; if it is anything to be pleased with, I shall certainly like it, and if not, then surely not."

"I shall mention it then," he again said; "perhaps you will be angry."

"Certainly not," she replied.

The young man then spoke: "I say, if this will not do, you stay in my eldest brother's name; then it will be permissible for all of us to talk. And I am the youngest one; if you stay with me, they will be ashamed even to ask you for a drink of water. Therefore I say, if you stay with the eldest one, it would be very well<sup>12</sup>.

"I shall stay with you," the girl replied; "do not mention these or those. And by all means let them ask me for water, what bad is there in that? Only when you touch one another, it becomes bad, is it not so? What is there to be ashamed of in only talking?"

The young man agreed to this, so they finished talking of this proposal. They ceased speaking of this and decided that it should be themselves. When it became the middle of the afternoon, the girl said: "I say, we have been talking for a long while; now I am off."

Ado korae menketa, Calak kan khanem, okor tobem sodorlena dadañteko then do? Tobē am do bam taheña.

Ado kuriye menketa, Teheñ do bañ taheñ kana. Ma onko then noako katha lailem; ado onko cetko mena, ona katha gapa laiañme.

Ado metadea, Acha, ma endekhan calakme. Ado eneye calaoena.

Ado ayup khangē noko seterenteko kulikedeā, Cele ya, tebakledeam?

Ado hēketa, Hēñ tebakledegea; dakaē ader jōkhengeñ sap gotkedeā.

Adoko kulikedeā, Okare am dom tārak akan tahēkana?

Ado menketa, Oraḱ bhitrirehñ siñ potom akan tahēkana; oraḱteye bolōḱ jōkhengeñ sap gotkedeā.

Adoko metadea, Bam kuliledeā, cet menteye aguyeta mente?

Ado menketa, Kulikedegeañ; menketāe, Am then in bāhuk laḡit, ona iateñ aguape kana; ar noko naprakko do hapen alañgelañ hōrakoa. Onkaē menketa.

Adoko menketa, Bogege, tobē khan ma arhō mitañ oraḱbon benaoa, are dakawabona. Adoko menketa, Ukurić okare?

Ado metaḱkoa, Menketāe, teheñ do bañ taheñ kana; ma am do noako katha lailem; joto boehako khusiak khan do, gapañ hijukre laiañme, ado inregeñ tahēyenge; ar bako khusikre hōm laiañinge. Uni do in then onkaē men otokata. Ado masē ape cetpe mentabona? inā katha gapañ laiaea.

Ado joto boeha bujha bujhikateko menketa, Tahēne gorōjen khan do, mabon dōhōkaea. Bin katha batratege, nēlme, uni do daka agum dhuraū akan heṛan gorōj hōr kanae. Arbo bañle khan do, aḡitet mon khaḱḱtaea. Ma endekhan am do gapa hō taheñme, ar onka galmarakate dōhōyem. Ar noa metaeme aīka, abo do cet hō bānuktaboa, jotoak unige jukṛaū hoyoktaea. Ona metaeme, ar bañkhan heḱ eskarkate do cete cekaea ar cete jōma?

"If you are going now," the young man said, "why then, you have not shown yourself to my elder brothers? Are you not going to stay then?"

The girl replied: "I am not staying to-day; please first tell them of these matters; and to-morrow tell me what they have to say."

"All right," he said, "go then." And so she went.

In the evening, when the others had returned, they asked him: "Well, you, did you come across her?"

He said yes to this: "Yes, I certainly came across her; I caught her when she was bringing the food in."

"Where were you lying in wait?" they asked him.

He replied: "I had shut myself up inside the house; I caught her just as she was coming into the house."

"Did you not ask her," they said to him, "what she means by bringing this?"

"I certainly asked her," he replied; "she said: 'I want to become your wife; therefore I am bringing you this; and we two shall later on procure wives for the elder ones.' She spoke in this way."

"Very well," they said; "then we shall build one house more, and she may cook for us." Again they said: "Where then is she?"

He answered: "She said: 'I am not staying to-day; please first tell them of these matters; if all your brothers agree, tell me when I come to-morrow; then I shall stay for good; and if they don't like it, tell me that also.' She spoke in this way to me, before she went away. So now what have you to say? I shall tell her to-morrow."

All the brothers thereupon consulted together and said: "As she wishes to stay, let us keep her. See, without being asked she has set herself to bring food and must be a person with an intense desire; and if we say no to her, she will become utterly down-hearted. So then you stay here also to-morrow, and after having talked to her as we have now said, keep her. But mind, tell her this also: we have absolutely no property, she will have to provide everything. Tell her this; otherwise, coming alone without anything,

Nonka metaeme; noae hē khan dōhgyem, ar bañkhan alogem dōhgyea, jobab chuñiaeme. Ma ināge katha dō.

Adō dosar hilok hō kōra dōko bañiadea, ar ako sendrako cālaoena. Adō onkoko senen torage uni kuṛi dō daka dipilkate arhōe heḡ gofena, are landa aguketa. Adō daka dōhō torageye kuli goṭkedeā, Cele cef leka? Mase hola katha lailem.

Adōe mēnketa, Hola katha dō sanam bogegea, mēnkhan arhō miṭ kathako metadiña, onae khusiak khan dōbon dōhgyeagea, ar bañkhan okorbon dōhō daṛeae kana?

Adō uni kuṛiye mēnketa, Cef katha kana? Ma laime.

Adōe mēnketa, Katha dō noa kana: ale dō cef hō bañuktalea, cefbo daka ocoyea? Adō onako hōe agui khan dōbon dōhgyeagea, ar bañkhan dō jobabae ma. Niā kathako metadiña.

Adōe mēnketa, Acha, ona dōñ namtabona. Adō enēye dōhō-kedeteko ṇelkedeā, khub mōñj kuṛi kanae. Adō onko ṭhene tahē rophayenteko oṛak duṛketa, gāi kaḡaketkoako, jumi jaegaketako.

Khange miṭṭaṇ jugi dō cekakote cōñ onkoe ciāketkote boḡḡor onko ṭhen kōkōye calaka. Adō onko bñaiādi bañuako reakkin oramketa. Adō taḡen taḡente jōṭo hoṛkin bañu cabawatkoa. Ar noko koṛako tho sendra dō bako bañiyeta, calakgeako.

Adō uni dakaē aguyet tahēkan, uni kuṛiren dō balege koṛa gidraṛi hoe akan tahēkan jōkhenge, kathae, uni jugi dō kōkōye calaoena. Adō uniren ma gidraṛi janam akante cef hō bae kāmī kana; daka hō natat eratekogeko dakayet kan. Adō uni jugiye calaoen khan, kathae, onko kōeko oḡokadea. Adō bae khusik kana. Adōe metako kana, Uni pāhile emāñ kan tahēkan, uni tite khan dōñ hataoa, ar bañkhan dō bañ hataoa.

what will she do and what will she have to eat? Speak to her in this way; if she agrees to this, keep her, and, if not, do not keep her; give her a final answer. Well, that is what we have to say."

Also the following day they left the young man behind and went themselves to hunt. No sooner had they gone away, than the girl again came, carrying food on her head; she came smiling. As soon as she had put the food down, she asked him: "Well then, how is it? Tell me at once before anything else the result of yesterday's talk."

He replied: "What we talked about yesterday, that is all in order; but they said one thing more to me: 'If she agrees to this, then we shall keep her; but if not, how shall we be able to keep her?'"

"What is it?" the girl asked. "Please tell."

"It is this," he said; "we have absolutely nothing; what shall we let her have to prepare food? If she will bring also that, we shall keep her, and if not, let her be dismissed. This is what they said to me."

"All right," she replied, "I shall procure this for us." So he married her, and they saw her, that she was an exceedingly beautiful girl. And as she settled down with them, they built houses and acquired property; they acquired cows and buffaloes and broke up land for cultivation.

After this a certain jugi somehow or other found them out and went to them to beg once yearly. The young couple took up the matter of procuring wives for the elder brothers, and as time passed, the two got all of them married; but the young men did not give up hunting, they continued to go.

At the time when the girl who was bringing the food had just got a child, people tell, the jugi came there to beg. Now as her child had been borne, the girl was doing no work; even the food her sisters-in-law were preparing. When the jugi went there, people tell, these women brought out what they had been asked for; but he did not like this and said to them: "If it is given me at the hands of her who formerly used to give me, I shall take it; otherwise I shall not take it."

Adoko metadea, Uniren dō gidraī hoe akana, onate bae oḍokok kana.

Ado uni jugiye menkeṭa, Acha, gidraī hoe akantae khan, uniak ḍuriā cāurić aḡuaṇpe, onañ nēlletaeye.

Adoko kulikedeā, Am dō celeama?

Adoē metatkoa, Iñ dō Jhades jugi.

Ado sēnkate uni nātāt erako laīadea, baṇma, Jhades jugiye heḡ akana; adō amak ḍuriā cāurićē nām kana.

Ado onako idikeṭ khan, kathaeṭe sap goṭkette thāilākreye bhōrao-keta, are berē goṭenteye calaoena. Ado kathae, uni kuṛi hō gidra bagikate unigeye paṇja tapkedeā, adō ghuriā bae ruṇlana.

Khange aṇuṇ jōkheṇ sendra khonko heḡen khan doko laiatkoa, baṇma, Nui nātān era dō Jhades jugiye atkirkedeā.

Khange aḍiko bhabnayena; menketako, Ape dō nui gidra kuru-muṭute jōṭonepe, ale dō unile paṇjayeā arle gojea.

Ado paṇja paṇjate mitṭaṇ gaḍa aṇe thenko paṇja tiokkedeā. Khange cekae muhniketko cōṇ, bako tuṇ nām dareadea; akogeye goṭketkote miṭ theṇe dhiri cakekatkoa, ar aḡin dōkin calaoente uni jugi gosāe oṇakkin tiokkeṭa.

Ar uni jugi dō ona disomren raj kanae, oṇḍe dō rajko metaea. Ar aḍi baṛiḡ baha koca menaktaea, ar ona baha jōṭon laḡiṭ mitṭaṇ maḡin buḍhi menaetaea. Ar uni buḍhi dō dinge baha gutukate raṇi theṇe idia, arko tulāitaete damko emaea. Onka uniak duṣṭur tahēkana. Khange uni kuṛi dō oṇḍegeye tahēyena.

Ado taheṇ taheṇte tiṇāk din badre cōṇ kathae, uniye janam oṭolede, uni gidra doko aṣul harakedeā. Ar ona urni bir hō mak taṇḍi-kette goṭako berel tepetkeṭa. Ado uni gidraī harayen khan, kathae,

<sup>13</sup> These two things are used by women setting up their hair. The cāurić is made from plaited hairs of a cow's tail and is used as a kind of chignon among the hair, when this is tied into a knot (at the back of the head). The ḍuriā is a tassel of cotton-thread, used in tying the hair knot.

"She has got a child," they said to him; "therefore she is not coming out."

The jugi then said: "Very well, if she has got a child, bring me her tassel and hair-plait<sup>13</sup>; I want to see that before anything else."

"What is your name?" they asked him.

"I am Jhades jugi," he answered them.

So they went and told their sister-in-law: "Jhades jugi has come, and he wants your tassel and hair-plait."

When they had brought this out to him, people tell, he at once took it and put it into his bag, and at once, getting up, he went away. Then, people tell, the girl left her child and followed straight after the jugi, and she did not return any more.

When the men returned in the evening from hunting, they told them, saying: "Jhades jugi has carried off this sister-in-law of ours."

They were very distressed and said: "Nurse this child diligently; we shall track him and kill him,"

They tracked the jugi until they at last reached him at the banks of a river. Somehow or other he bewitched them, so that they were unable to hit him with their arrows; he on the other hand killed them, and turning them into stones, he piled them up in one place, whereupon he and the woman went and reached the house of the jugi lord.

This jugi was the king of that country; people were calling him king there. He had an immense number of flower-beds and a gardener-woman to look after the flowers. This old woman was in the habit of daily making flower-garlands and taking them to the queen; they weighed her flowers and paid her accordingly. Such was her custom. And the girl remained there.

As time passed, who knows how long a time, people tell, they took care of the child whom she had born and gone away from, until he grew up. And people also cleared the primeval forest and settled all over and filled the place. When the child had



katiko eneća; adō unre t̄hae t̄hui bejhae daoa. Khande sōngeten gidrā doko metaea, Bin baper chaliā dao korē.

Adō ona katha uni gidrā dōe añjom t̄hikketa; adō orakre heć-kate goṅgot erateko dōe metako kana, Henda ayo, sari in baba dō banugića?

Adoko metadea, Hē beṭa, am ayo Jhades jugiye idikedeā; adō uni pañjako senlena, unregeko okayen cōn.

Adōe metaťkoa, Iā, ayo, satu sambarañpe, babatekoñ pañjakoā.

Adoko metae kana, Iā beṭa, alom calakā; nōkōe apumtekoko calao atena, am hō hapen onkagem adoka.

Adō uni gidrāi menketa, Bañ, ayo, calakgeañ; nēlpe nāhāk bebak in nam agukoa.

Adō kathaē, aḍiye jidket̄ khan doko satu sambaradea. Khan-geye sapraoenteye mohṇḍayena.

Adō kathaē, calak calakte tin din hōr cōe calaoen. Adō hōr pheḍre merom gupi korae namket̄koa, adō onkoe kuliyet̄koa. Adoko sereñaka:

Hā ho chagol gurkhia,  
Ei baṭe Jhades jugi  
Dekhalore, guru gurkhia?  
Ei baṭe Jhades jugi  
Dekhalore, gur gurkhia?

Adō eṇḍe khone calaoena. Adō calak calakte bhiḍi gupi gidrāi namket̄koa, adō onkoe kuliyet̄koa. Adō sereñako:

Hā ho bheṭ gurkhia,  
Ei baṭe Jhades jugi  
Dekhalore, guru gurkhia?  
Ore bheṭ gurkhia,  
Ei baṭe Jhades jugi  
Dekhalore, gur gurkhia?

<sup>14</sup> K̄ati is a children's game; there are four kinds. The kind here hinted at is what is generally called c̄ario k̄ati or k̄aṭ k̄ati, in which a small potsherd (made round) or a small flat round stone is placed on the ground and hit by another potsherd, that is propelled by a stick or kicked. The Santal children have a large number of games, played at certain customary times of the year.

<sup>15</sup> A rustic Bengali is used. In the verses cowherds seem always supposed to be present.

grown, they were, people tell, constantly playing pitch and toss<sup>14</sup>, and then he would always strike vigorously and be victorious. Then his companions would say<sup>15</sup> to him: "Vaterloses Kind, immer gewinnen!"

The child heard this word clearly, and, when he came back home, he asked his aunts: "Listen, mother, is it true that I have no father?"

"Yes, my boy," they answered him, "Jhades jugi carried your mother away; then they went to track him, and who knows what became of them."

"I say, mother," he said to them, "prepare food for a journey for me; I am going to track my father and those with him."

"I say, my boy," they answered him, "don't go; you see, your father and those with him went and were lost; you will also be lost in the same way presently."

But the child said: "No, mother, I shall certainly go; see, I shall presently find them all and bring them back."

Since he was so eager and insistent, people tell, they prepared food for the journey for him, and, when he had made himself ready, he set off.

Now, people tell, as he went along, he walked who knows how many days. Then he happened to see some goat-herd boys near the road, and he asked them. Here they sing:<sup>15</sup>

•Horchet, o Ziegenhirten:  
Diesen Weg entlang haben Sie  
Jhades jugi gesehen, o Kuhhirten?  
Diesen Weg entlang haben Sie  
Jhades jugi gesehen, o Kuhhirten?•

So he passed along from there. As he walked along, he happened to see some shepherd children and he asked them. Here they sing:

•Horchet, Schäfer:  
Diesen Weg entlang haben Sie  
Jhades jugi gesehen, o Kuhhirten?  
O Schäfer,  
Diesen Weg entlang haben Sie  
Jhades jugi gesehen, o Kuhhirten?•

Ado ɛndɛ khone calaoena. Ado calak calakte gai gupi gidrai namketkoa, ado onkoe kuliyetkoa. Sereñako:

Hā ho guru gurkhia,  
 Ei baɛ Jhades jugi  
 Dekhalore, guru gurkhia?  
 Ore guru gurkhia,  
 Ei baɛ Jhades jugi  
 Dekhalore, gur gurkhia?

Ado ɛndɛ khone calaoena. Ado calak calakte kaɖa gupi gidrai namketkoa, ado onkoe kuliyetkoa. Adoko sereñaka:

Hā ho mɔhɪs gurkhia,  
 Ei baɛ Jhades jugi  
 Dekhalore, gur gurkhia?  
 Ore mɔhɪs gurkhia,  
 Ei baɛ Jhades jugi  
 Dekhalore, gur gurkhia?

Ado ɛndɛ khon calak calakte mittañ jañum dareye namketa. Ona jañum dare do tisre con okɔeak gendreɛ coko lade akat. Ado onae nelket khane menketa, Nui hōñ kulikaea, paseye nelleda. Khangeye kuliye kana. Ado sereñ:

Hā ho kul gacha,  
 Ei baɛ Jhades jugi  
 Dekhalore, gur gurkhia?  
 Ore kul gacha,  
 Ei baɛ Jhades jugi  
 Dekhalore, gur gurkhia?

Ado ona jañum dareye menketa, Nonkatege bahui calaoena; Jhades jugiye idikede; or orkadegeah, menkhan bae arakledea. Nōkōe nisana nelme, bam patiauk khan. Ado ona dare kathaeye capoata, ado ɛndɛ khone calak kana.

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<sup>16</sup> The jujube (or as the Santals call it, the thorn tree), *Zizyphus Jujuba*, Lam., is a very common bush or small tree, both wild and cultivated. It has thorns, and one may easily tear one's skin or clothes on it.

So he passed along from there. As he walked along, he happened to see some cowherd children and he asked them. Here they sing:

•Horchet, o Kuhhirten:  
Diesen Weg entlang haben Sie  
Jhades jugi gesehen, o Kuhhirten?  
O Kuhhirten,  
Diesen Weg entlang haben Sie  
Jhades jugi gesehen, o Kuhhirten?•

So he passed along from there. As he walked along, he happened to see some buffalo-herd children, and he asked them. Here they sing:

•Horchet, o Büffelhirten,  
Diesen Weg entlang haben Sie  
Jhades jugi gesehen, o Kuhhirten?  
O Büffelhirten,  
Diesen Weg entlang haben Sie  
Jhades jugi gesehen, o Kuhhirten?•

As he walked along from there, he happened to see a jujube<sup>16</sup> tree. Some time or other somebody had put some one's rags on this jujube tree. When he saw this he said: "I shall ask this one, perhaps it saw him." So he asked it. Here they sing:

•Horche, Jujube Baum:  
Diesen Weg entlang hast du  
Jhades jugi gesehen, o Kuhhirt?  
O Jujube Baum,  
Diesen Weg entlang hast du  
Jhades jugi gesehen, o Kuhhirt?•

The jujube tree then answered: "This way the wife went; Jhades jugi carried her away; I pulled and pulled to keep her back; but he did not let go of her. Here, see the proof, if you do not believe me." So he laid his hand on the tree, people tell, whereupon he went from there.

Ado calak calakte mit̃aṇ baṛe darere toṛe raraḱ kana. Ado uniye aṇjomkede khane meṇketa, Bhala uni toṛ iṇ kulilege, ceṭ iāteye rakeṭ kana meṇte. Ado kathae, ona baṛe dare ṭhen seṇ sorkate toṛe kuliyede kana.

Hā ho toṛ gurkhia,  
Ei baṛe Jhades jugi  
Dekhalore, gur gurkhia?  
Ore toṛ gurkhia,  
Ei baṛe Jhades jugi  
Dekhalore, gur gurkhia?

Ado uni toṛe meṇketa, Durre! hola khon, beṭaṇ hoḱho kana, heḱ bam heḱ hoḱok kan. Nonkatege, beṭa, Jhades jugi am ayoe idikedeā, onate iṇ do aḱi baṛiḱ iṇ hoḱoyeṭ kana, heḱge bam heḱ hoḱok kan. Ma noa hoṛte hare phare seṇ hoḱokme, nāhākem tiokkingea. Ar am babateko hō nonkategeko calao akana.

Khange uni gidṛa koṛa do ona katha aṇjomte aḱiye raṣḱayena, ar tite uni toṛe capo goṭkedeā, are meṇ goṭketa, Oh bacha, am do aḱi bhale hoṛ kanam; nōḱōe am do ṭhikaṇ ṭhikaṇem laiadiṇa. Ado kathae, unre uni koṛa reak kaṭup cinḱa dag uni deare ukhrauena, onage oṇe oṇol boṇol cinḱa nit haḱiḱ hēlok kantako.

Ado eṇḱe khone calak kana. Ado kathae, calak calakte mit̃aṇ gaḱae tioḱketa, adoe meṇketa, Niā gaḱarege saṭuko jom baṛakate daḱ iṇ nūlege. Ado onka meṇkate aḱaḱ moṭrakoe doḱoḱeta, ar tāhā ona gaḱarege apatteko doe kicriḱ soboṭ dhiri akatko; ona do bae baḱae kan tahēkana. Khange kathae, joḱome duṛuṇen khanko rak saḱeketa. Khange uni koṛa reak noṇjor khulauente onkoe hēl nāmkeṭkote onko hō jome emaṭkoa, se oṇḱeye curuḱkata.

<sup>17</sup> The toṛ, *Sciurus palmarum*, is a very common squirrel; it is striped along its back.

<sup>18</sup> *Ficus bengalensis*, Roxb.

<sup>19</sup> Washermen and others washing clothes perform part of their work by dumping the clothes against a flat stone on the water-edge.

As he walked along, it so happened that a squirrel<sup>17</sup> was uttering its call in a banyan<sup>18</sup> tree. When he heard this, he said: "Well, let me ask the squirrel before going further, why it is calling." Whereupon, people tell, he went up to the banyan tree and asked the squirrel:

•Horche, o Eichhörnchen-hirt,  
Diesen Weg entlang hast du  
Jhades jugi gesehen, o Kuhhirt?  
O Eichhörnchen-hirt,  
Diesen Weg entlang  
Jhades jugi gesehen, o Kuhhirt?•

The squirrel then replied: "O dear! since yesterday, my boy, I have been calling; you are not quick coming. This way, my boy, Jhades jugi carried your mother away; therefore I am calling so awfully; you certainly are not quick coming. Now go along quickly, and you will overtake them presently. Your father and those with him have also passed along this way."

When the boy heard this, he became very glad, and putting his hand on the squirrel he said: "O you dear, you are a splendid fellow; there now, you have told me clues to follow." Then, people tell, the marks of the boy's fingers were imprinted on the squirrel's back; that is the striped marks that are seen on them even now.

So he passed along from there. As he was walking along, people tell, he came to a river and said: "Here in this river I shall eat of my provisions and drink water, before going further." Having said this, he put his bundles down; now it was in this very river that the jugi had turned his father and uncles into stones on which they wash clothes<sup>19</sup>; this he did not know. Then, people tell, when he sat down to eat, they cried and made a sound. The boy's eyes were opened and he saw them, whereupon he gave them also to eat, that is to say, he put some food down with his hand there.

Ado onđe khon calak kalakte, kathae, uni jugiak disome tiok-keta. Uni jugi do, kathae, ona disomre doe raj akana, ar mittan malin budhi menaetaea. Ado onakoe kuli thik maranketkote uni malin budhi orakteye rakap calaoente uni budhi thenge tahēyente ye metae kana, Ia, budhi, in hō am thengeñ tahēna, bahakon gutuitalaña.

Ado uni budhiye menketa, Hē endekhan, ma taheñme.

Adoe tahēyente baha guktui portonketa. Adoe gutu purauket khan do ado ona mucat senre uni tire tahēkan mundame gutu seletketa; adoe metae kana, Henda gorom ayo, noa baha do okoe lagitem gutu idiyeta?

Ado uni budhiye menketa, Noa, gorom, uni jugi mittan raniye agu akawana, uni lagit in gutu idiyeta.

Adoe metae kana, Nōkōe in gutu akat, noa baha hō uni thenge idime; nelme nāhāk khub damoktama. Ar ona mundam do, kathae, uni jugi auriye idiyerege engattetgeye horokade tahēkana.

Ado ona baha uni budhiye idiket khanko tulakettaea; ado nindara khon barti hamal gotentaea. Khange, kathae, uniye agu akade uni ranigeye halañ gotketa; adoe men gotketa, Durre! nui budhi do noa baha doe dak agu akawata. Ado kathaeye tunum barayet do, mundame tunum hamket. Ado pharak sen hohō begarkedete bartige dame emadea, arkin nelket do, mundam menak. Ar uni engattet doe nel oromketa, bañma, Noa mundam do hoponin ti reak mundam kana. Adoe kulikede, Henda malin budhi, am orakre do okoe hec akana?

Adoe menketa, Mittan korae hec akana, unige noa baha doe gutuleta.

Adoe metadea, Ma tahē ocoaeme, alom lai barayea, ona reak don bujhaumea. Ar ma laha hatarokme, in hō calakten nel aguyea.

Ado kathae, in mit gharī khange uni kurī se rani doe calaoente ye nelkede, acen hopon kane. Adokin nepel opromena. Ado

So walking along from there he, people tell, reached the jugi's country. The jugi was, as told, king in that country and he had an old woman as gardener. Having, by asking people, first ascertained this, he went up to the gardener-woman's house, and stopping where she was he said to her: "I say, old lady, I also want to stay with you; I shall make garlands for both of us."

The old woman said: "Well then, stay."

So he stayed and commenced to make a garland; and, when he had finished it, he put a ring he had on his finger in among the flowers at the end of the garland, and said to her: "Look here, granny, whom are you making these garlands for?"

The old woman replied: "This, grandson, — the jugi has brought a queen for himself —, it is for her that I am making this garland."

He then said to her: "Here, I have made a garland, take these flowers also to her; you will see, it will bring you a fine price." The ring, people tell, his mother had put on his finger, before the jugi carried her away.

When the old woman had taken the flowers there, they weighed them, and it was at once found that they were heavier than usual. Then the queen whom he had brought picked them up and said at once: "Dear me, this old woman has kept these flowers watered." Thereupon she felt the flowers with her hand and in this way discovered the ring. Calling the old woman aside away from the others, she gave her a higher price than usual, and they both saw, a ring was there. And the mother recognized it, saying: "This ring is a ring of my own son's finger." An she asked her: "Look here, gardener-woman, who has come to your house?"

She replied: "A boy has come; he made this garland."

"Let him stay with you," she said, "don't tell people of him; I shall show you my appreciation for this. And you go ahead so long; I shall also go and see him."

A short while afterwards, people tell, the girl or the queen went and saw him, that it was her own son. And they saw and



uni korae menketa, Cele, ayo, am pakñjañ hec akan do, cetem meneta?

E beña, calakgeañ, menkhan nuige tho cekatelañ gojea?

Ado uni korae menketa, Ia, ayo, uni do kuliye, Jhades jugi reak jivi do okare menaktaea mente.

Adoe menketa, Acha, beñañ kuliyea.

Ado kathae, en hilok khon kukliye portonketa; adoe arisea, bañma, Amak jivi do cetre menaktama? Ado ađiye ariskede khane metadea, Inak jivi do kohñda nãñ ar hotot nãñre menaktiña. Khange ona katha do uni korae laideade. Khange ona nãñ doe get topakketa; ado enre ho bae goçlen. Khange arho uni korae menketa, Arho, ma, ayo, kuliye, cetre menaktaea mente.

Tobe arhoe arisea. Tobe khane laideade, bañma, Inak jivi do tarware menaktiña. Khange inã katha ho uni korae laideade. Khange tarware ho guriç mandere idikate onae jeretata, ado enre ho bae goçlen. Khange arhoe metadea, Ma ayo, arho kuliye.

Khange arho kukliye portonketa. Ado din din onkae ađiye ariskede khan doe lai daporadea, bañma, Inak jivi do, samudori talare edel dare menaka, onare barea bok mae cẽrẽ menakkina; unkinre inak jivi do menaktiña; unkin cẽrẽ jãhãe goçlekin khan, in hõñ gujuka.

Ado onkae laide khan do, arho ona katha do uni korae laideade, are metae kana, Henda beña, onde dom sen darekoka?

Adoe menketa, Calakañ. Ado ondeye calak kana.

Ado calak calakte horre pea budhiye namketkoa; miť do dekere gañdo laťkao akawade, ar miť do bohokre sauri biñda laťkao

<sup>20</sup> Two kinds of pumpkin-vines are mentioned, the one, kohñda, is the Cucurbita moscheta, Duchesne, and the other, hotot, the Cucurbita lagenaria, L., both very extensively cultivated.

<sup>21</sup> This word, samudori, or samuduri, is very seldom heard, and the ideas the Santals combine with it are very vague. It seems to be any stretch of water that cannot be crossed. The word is borrowed.

<sup>22</sup> Bombax malabaricum, DC., one of the largest trees seen in these parts.

recognized each other. The young man said: "Well, mother, I have come for you, what do you say?"

"My son, I shall surely go; but how shall we two manage to kill this one?"

The young man replied. "I say, mother, ask him where Jhades jugi has his soul."

"All right, my son," she said, "I shall ask him."

From this day, people tell, she commenced to ask and was worrying him, saying: "Where have you your soul?"

When she had worried him a good deal, he told her: "My soul I have in two kinds of pumpkin-vines."<sup>20</sup> She then told the boy this, and he cut those vines off; yet he did not die. The boy then again spoke: "Ask him again, mother, where he has his soul."

Consequently she commenced again to pester him. Then he told her, saying: "My soul I have in my sword." This she also told the boy. Then he carried the sword to the dung-hill and set fire to this; yet he did not die. Again he said to her: "Do, mother, ask him again."

So she commenced to ask him again; and as she every day constantly worried him in this way, he at last lost patience and told her, saying: "My soul — in the middle of the sea<sup>21</sup> there is a cotton tree<sup>22</sup>; in that tree are two cranes<sup>23</sup>; in those two I have my soul; if any one kills these two birds, I shall also die."

When he had told her this, she again told it to the boy and said to him: "Listen, my son, will you be able to go there?"

"I shall go," he said, and he forthwith started for this place.

As he passed along, he met with three old women on the road; one of them had a stool stuck to her back, another had a bundle

<sup>23</sup> This word, *bok mae*, lit. crane-mother, is Bengali; in Santal these birds, of which there are several kinds, are called *kōk*, a name imitating their call. *Bok* is, however, also used in Santal for certain species. They are very common, where there is water.

akawade, ar miť dō dhińkiteye huřuń akan, ona hō bań ɔcogok kan. Khange onko senteye calak kan khanko kulikedeā, Henda bābu, am dō okatem calak kana?

Adō metatkoa, Iń dō sāmudori talare bok mae cēřē then dōrsōn iń calak kana.

Adō unreko metae kana, Iā bābu, aleak hō dōrsōn daraeme. Nōkōe noako laťkao akawatlea, noa bań ɔcogok kana. Noa cekate ɔcogoka, ona dōrsōn darakatalem.

Adōe mēnketa, Achań dōrsōnkatapea.

Adō calak calakte, bhai, ona sāmudoriye tiokketa. Khangeye guni bhańik kana, Cekate unkin cēřē then dōń sē soroka? Adō kathae, ona dhip are areteye dāřā barae kana. Adō miťtań tayane puti akanteye eřseń tōřseń barae kana; adō nuiye űelkede khane mēnketa, Henda ho, bhala puťite gujuk lekań aķauet dō; cekateń besoka?

Adō uni kořae mēnketa, Iń noa doreāo khon hana edel dare thenem idi āguliń khanem besokōa; am reań hō ɔńdeń dōrsōn darakea.

Adōe mēnketa, Hē, idi darekemań.

Adōe metadea, Delań eńdeķhan idińme.

Khangeye idikedeā. Adō ona dare latarreye sē goťen khan, cēřēkin comkao goťena. Adō ona dare pheđre duřupkate uni kořa dōe raket kana:

Namō, namōre bok mae cařai,  
Ek koťha dōrsōn bulibo.

Adō onkae rořlet khan, kathae, coťtekin uđau goťena. Khange uni kořa dōe bhabna goťena. Khange arhō enkageye raket kana:

Namō, namōre bok mae cařai,  
Ek koťha dōrsōn bulibo.

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<sup>24</sup> The Bengali word dōrsōn is in Santali used in several ways; e. g. to have a vision of something supernatural, to visit a shrine and worship there, to ask a favour at such a place. The last meaning is obvious here. Pilgrimages to shrines for the purpose of asking favours are common. The writer has often seen crowds of Hindu women passing on their way to a Siva shrine some 60 miles distant to dōrsōn there, as the Santals express it.

of thatching-grass stuck to her head, and the third had been pounded by the rice-pounder and could not get this loose. When he was coming in their direction, they asked him: "I say, young man, where are you going?"

"I am going," he replied, "to ask the oracle<sup>24</sup> with some cranes in the middle of the sea."

Then they said to him: "I say, young man, ask the oracle also for us and bring an answer back with you. Here, you see, these things have stuck to us; they cannot be removed. Ask the oracle for us and bring an answer back with you, how these may be removed."

"All right," he said, "I shall ask the oracle for you."

So passing along he at last, friends, reached the sea. Then he was anxiously thinking: "How shall I be able to come near to these two birds?" He wandered, people tell, along the shore. Now an alligator with a swollen stomach was rolling there in pain; when he saw the boy, he said: "Look here you, I feel like dying from a swollen stomach; how shall I get well?"

The boy then answered: "If you take me from this shore over to that cotton-tree and bring me back, you might get well; I might ask the oracle there about you also and bring an answer back with me."

"Yes", the alligator said, "I might be able to take you there."

"Come then," the boy said, "take me there."

So he took him there. But, when he went there below that tree, the two birds were startled; but sitting there at the foot of the tree the boy was crying:

•Kommt herab, o kommt herab, o Kranich-Vögel,  
Ich werde um einen Orakelspruch bitten.▪

When he spoke in this way, people tell, the two birds flew at once up into the air; and the boy became very distressed. Again he cried in the same way:

•Kommt herab, o kommt herab, o Kranich-Vögel,  
Ich werde um einen Orakelspruch bitten.▪

Ado ʔadi haʔiʔi onkae rakket khan doʔkin menkeʔa, Oko baʔ alaʔak nutum numteye rarak kan? Delaʔlaʔ nelea. Ado onka menkatekin aʔgoyentekin kuliyede kana, Cedak alaʔak nutum num numte doʔm raket kana? Cet duk menaktama?

Ado menkeʔa, Duk do noa kana: pea eʔgaʔteko duso khon, joʔomre ho ona khon bako besok kana. Onate aben then doʔn heʔ akana.

Adoʔkin menkeʔa, Cet leka duso?

Kathae, Neʔe hoʔgokben, adon laiaabena. Adoʔkin sorena. Unreye metakin kana, Mitʔaʔ do deʔere gaʔdo laʔkao akawadea, ar mitʔaʔ do boʔokre saʔuri biʔa laʔkao akawadea, ar mitʔaʔ do qhiʔkitye huʔuʔ akana, ona do joʔomre ho baʔ oʔoʔok kantakoa. Onate aben then doʔn heʔ akana. Ado de bhal a cekte ona do oʔoʔoktakoa?

Adoʔkin meneta, Uni paʔil buʔhi do jaʔhaeko calaka, ado duʔuʔ ho bae metakoa, onate ona do laʔkao akana. Do e metako ma, ado oʔoʔoktaea. — Ado enka ho galmarao kana are sor idiʔ kana. — Ar uni dosar buʔhi do jaʔhae boʔokre jobrae neʔa, ado bae laiakoa ar bae oʔoʔtakoa, onate laʔkao akana. Do e oʔoʔtako ma, ado aʔak ho oʔoʔoktaea. Ar uni tesar buʔhi do raʔdi dukhi hoʔ, se ʔuaʔ amar hoʔko bae huʔuʔ ocoakoa, onateye ten akana. Do e huʔuʔ ocoako ma, ado oʔoʔoktaea.

Ado ina ho lai mucad joʔkhege banar ceʔe miʔ dhaoteye saʔ goʔketkinte paʔkrake rapuʔ goʔketakina. Khange, kathae, nhande uni Jhades jugi reak ti sopo rapuʔ goʔtentaea. Khangeye baʔaeketa, baʔma, oko coʔ inren baʔiriko sen akana. Khange arho jaʔgae coak goʔketakina. Ado kathae, uni jugiak jaʔga rapuʔ goʔtena. Ado unkin ceʔekin raket khan, kathae, uni jugi ho bogeteye raket kana.

When he had cried in this way for a long while, the two birds said: Who ever is crying mentioning our names? Come, let us have a look at him." Saying this they came down and asked him: "Why are you crying, again and again, mentioning our names? What is your grief?"

He replied: "The grief is this: three mothers of mine have got into great trouble; they are utterly unable to get rid of it; therefore I have come to you."

"What kind of trouble?" they asked.

"Come a little nearer here," he said, "then I shall tell you." So they came near. So he said to them: "One has got a stool sticking to her back, and one has got a bundle of thatching-grass sticking to her head, and one has been pounded by a rice-pounder, and they are utterly unable to get these off. Therefore I have come to you. So do tell, how can it be removed from them?"

So they said: "As for the first old woman, when some one comes there, she does not ask them even to sit down; therefore the stool has stuck to her. Let her say 'Please, sit down' to people, and it will get off from her." — He is talking to them in this way and is getting nearer and nearer. — "And as for the other old woman, when she sees rubbish in anyone's hair, she does not tell them, nor does she pluck it out; therefore this sticks to her. Let her take it away for others; then her own will also be taken away. And as for the third woman, she does not permit poor widows or orphans to use her rice-pounder; therefore she is pressed down. Let her permit them to pound; then it will be removed from her."

Just as the bird finished telling this, he suddenly seized both birds at once and broke their wings. At the same time, people tell, in that other place Jhades jugi's arms were broken; then Jhades knew that some enemy of his had gone there. Again the boy broke off their legs; and, people tell, the jugi's legs were suddenly broken. And when the two birds were crying, the jugi also, people tell, cried awfully.

Ado uni tayane metadea, Delañ idi ruarakañme. Ado kathaeye agu ruarkede khan do, uni tayan hōe khalasena. Ado hecente onko buđhiko namkedeade, adoko kulikedeade, Cele babu, aleakem dōrsōnleta?

Adoe metaťkoa, Hēñ dōrsōn akatgea.

Adoko menketa, Tōbe babu?

Ado unre oñe cērēkin laiade leka onko buđhiye galmaraoatkoa, Ma nonka colonpe, ado ocogoktapea.

Ado kathaē, oñde khon uni jugi oraťteye hecen khan, unkin cērē reak hoťoke peťer topak goťketťakina. Khange uni jugi reak hoťok topak goťentaea. Khange ado uni engattete ođok agukedeade. Khange, kathaē, unkin cērē doē agu darayetkingea, ar bohok hōe aguyetgea. Khange, kathaē, uni jugiak bohok hō akin tayomte kuñđlañ hijuk kan. Ado kathaē, onakin nelket khan do, hōrre kamar kuilako jeret akat tahēkana. Ado ona sengelre cērē bohok ar hōrmō sudhā onarekin khadlekata. Khange uni jugi bohok hō ona sengelre kuñđlañ boloyena. Eñekin marao-kedeade.

Ado oñeko dhiri caťani akan apattekokin tiokketkoa. Ado kathaē, um hecente gamcha kicriťteye oyo poťomkatkoa, ado kathaeko hō ruarena. Adoko menketa, Durre! adi dhābićbon gitićena.

Adokin menketa, Jugiye goćletpe do bañ? Ape dope meneta, Dher hābićle gitićena. Ado en koko eñekin samťao aguketkote eñeko tahē rophayena.

Ado katha hōñ mucaťketa.

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<sup>25</sup> The gamcha, a piece of cloth carried loosely over the shoulders, used as a towel, sash, &c.

Now he spoke to the alligator: "Come along, take me back." And, people tell, when he had brought him back, the alligator also was freed of his pain. When he came back, the old women met him and asked him: "Well, young man, have you asked the oracle for us?"

"Yes, I have," he answered.

"What is the result then, young man?" they asked.

He thereupon talked to them in accordance with what the birds had told him: "Do behave in such and such a way, and it will be taken away from you."

"When he, people tell, came from there to the jugi's house, he wrung the necks of the two birds off. Then the jugi's neck also was broken off. Thereupon he brought his mother away; and, people tell, he was taking those two birds along with him; he was also taking their heads along. Then, people tell, the jugi's head also was coming rolling after them. When they saw this, people tell, there was a blacksmith who had set fire to his charcoal at the roadside. Into this fire they threw the heads of the birds and their bodies. Then the jugi's head also rolled into the fire. So there they made an end of him.

Thereupon they reached his father and uncles who had been turned into rocks. And, people tell, after having bathed, he wrapped them up in a towel<sup>25</sup>, whereupon they, people tell, became human beings again. And they said: "O dear, we have slept for a long while."

They said to them: "The jugi killed you, is it not so? And you say: 'We have slept for a long while'." So they two gathered them and brought them home and there they lived in peace and quiet.

And I too have finished the story.





**STORIES CONCERNING THE SOULS  
IN HUMAN BODIES**

73. Mit̃tañ buđhi hopontet gidraį goć bagiade reañ.

Mit̃tañ atoren bar eñga hõnkin tahẽkana, ar unkinren dõ cele hõ bañko tahẽkana. Menkhan taheñ tahente uni eñgattet dõ ađitete buđhi tulniyena. Khange uni buđhi dõ ruate jaraoenteye goćena.

Khange atoren hõ jarwakate uni buđhi dõ parkõmreko sajaokedeā; khange pon hõrte goćkate kulhi kulhiteko mohñdakedeā. Menkhan kulhi mucatreko dõhõ hõćkedeā; ente onkage dustur kana, hõr hoponak dõ.

Ar uni huđiñ huđiñ gidra dõ rapage then dõ bañko idi toraledeā, menketako, Nui dõ idi torakate cõt bañ hoyok. Menkhan uni gidra dõ orać khongeye ñel goćkatkoa. Adõ atoren hõr uni goćić arhõko goćkedeā; adõ bir senko mohñdakedeā, ar bõrte señgel hõ, kať mag lağıť teñgoć hõko idi toraketa. Adõ bir arereko dõhõkedeā.

Adõ kaćko mać jarwaketa, adõ onako kuťraketa pon mokakate, ar sarako benaoketa. Uni buđhi dõ ona sarareko dõhõkedeā; dõhõkate señgelko lagaoadeā. Khange saname lõ roñgõ khaurayena. Kami barakate onko hõr dõ oraćteko calaoena.

Adõ uni gidra onko hõre kuliyetkoa, metako kanae, Henda baba, iñ go dõ oka señpe idi oťo akadeā? Khangeko laideā,

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<sup>1</sup> As told by Bhujū Murmu of village Dhopahar.

<sup>2</sup> So lit. Buđhi may mean an old woman, but is often used about a married woman of middle age, or, as here, apparently a widow.

<sup>3</sup> The Santals have naturally a fairly elaborate ceremoniel in connexion with cremation; here all details are left out, except what the child saw. What is told is, so far as it goes, in accordance with their customs.

<sup>4</sup> Ordinarily it would have been the duty of this child to set fire to the dead body.

<sup>5</sup> Before the introduction of matches the Santals had to resort to some device or other to have a fire. Even now they make use of some of them. Waht is here

### 73. THE OLD WOMAN WHO DIED AND LEFT HER SON<sup>1</sup>.

In a village two people were living, mother and son; they had no relatives at all, and as time passed, the mother became like very old<sup>2</sup>, and ultimately she became very ill and died.

Thereupon the village people came together and put the old woman properly on a bedstead, and four people lifted her up on their shoulders and started to carry her away along the street. At the end of the village-street they put her down for a while, because this is the custom with the Santals<sup>3</sup>.

Now they did not take the very small child along to the place where they were going to cremate her<sup>4</sup>; they said: "What would it be to take this child along?" The child saw them walking away from the house. Again the village-people lifted her up and carried her on their shoulders, taking her away towards the forest; in a straw-rope<sup>5</sup> they took fire along and also an axe to cut timber with. They put her down at the edge of the forest.

They cut and collected timber and cut it into pieces of four cubits, whereupon they built the funeral pyre and placed the old woman upon this<sup>6</sup>; having placed her there, they set fire to her, and she was burnt to cinders entirely. Having finished their work, the people returned home.

Now the child was asking these people, saying to them: "Listen, sirs, where have you taken my mother away?" They told the

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hinted at is straw tightly plaited together; when this is set fire to at one end, it will smoulder, and the straw will not be burnt up very quickly. It may, e. g., last over the night. When fire is needed, some hard breathing is sufficient to get a flame.

<sup>6</sup> The procedure is as customary; the necessary wood for the funeral pyre is cut when needed.

Am gō dō hana muṇḍu sēnrele idi oṭo akadea. Mēnkhan uni koṛa gidṛa dō onageye diṣa akata, dinge kulhi muṇṭre sēnkateye raga kuṇḍal kuṇḍalte.

Khange, kathae, onka rak rakte, miṭ din, kathae, Candoe dayayena, coṭ khon adqe pheḍena, hoṛ leka bheṣkate. Adqe kuliyede kana, Henda beṭa, cedakem rakjoṇ kana? Ado uni gidṛa rak rakteye laiketā, Babah laiam kana bhabna rean katha. Aliṇ dō bar eṅga hoṇliṇ tahēkana; adō taheṇ tahēnte uni inren inḡaṇ hoṛ dō, miṭ hapta gan hoyok kana, ruṭeṭeṭe goḥena; adō sanam atoren hoṛ jarwayente in gō doko idikedeā, parkomte gokkate kulhi kulhiteko idikedeā. Adō nonḍeko dōhōledeā, onateṇ rakjoṇ kana nonḍe kuṇḍal kuṇḍalte; enteṇ mēneṭa, pase in goṇ ṇel ruṛkadege.

Ado ona bhabna katha aṇjomkate uni Cando dō aḍi bhabnae aikauketā, mēwanae, Uh, nui gidṛa dō baṇ udukae khan, khaṭigeyē rak gujuka. Adqe kulikedeā, Henda baḅu, eṇḍekhan dō am gō dōm ṇelegea? Adqe mēneketa, Hē eṇtem udukaṇ khan dōṇ ṇelkegea.

Ado uni Candoe mēneketa, Achah udukamam ṇele khan, aikha alom boṭoroḱa, ar alom rak baṛaea. Ado uni gidṛai mēneketa, Acha, adō ohoṇ raga.

Khangeye riāu idikedeā nicol sēn, jemōn okoe hō dosra hoṛ dō aloko ṇelkin. Adō idikateye metadeā, Am dō nonḍege durup talaṇme, in dō am khon thoṛa gan in dananlenge; adōm ṇelle khan alom hoḡheā ar alom raga, baṇ khan ēkkalteko jōmmea.

Ado uni gidṛa ma onḍegeye durup akana. Khange thoṛa ghaṛi khange uniren eṅgat ar dosra maejiu peako heḥena, uni pheḍpheḍtege. Mēnkhan baṇḍo Candoe aḱkede, baṇḍo cele, baṅko ṇel ṇamledeā. Ar aḱ mae ṇel ṇamkedeteye oromkedeā, nui dō inḡaṇ kanae mēnte.

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<sup>7</sup> In several Santal stories Chando (the Supreme Being) is supposed to come down to earth in some shape or other and to have conversation with men. Crying awakens his compassion.

child: "We have taken your mother over to the forest over there." The boy remembered this, and every day went to the end of the village-street and cried there rolling in the dust.

Then, people tell, hearing this crying Chando one day took pity on the child and came down from above<sup>7</sup>, having assumed the shape of a Santal. He asked him: "Look here, my child, why are you crying?" Crying, the child told him: "Father, I am telling you my grief. We were we two, mother and son; as time passed, my mother, it is about a week ago, became ill and died; and all the village-people came together and took my mother away; carrying her on their shoulders, they took her away through the village-street. They put her down here; therefore I am crying and rolling in the dust here; because I think perhaps I might see my mother again."

Hearing of this grief, Chando felt great pity and said to himself: "O dear, if I do not show this child, he will cry himself to death." So he asked him: "Look here, my boy, then you want to see your mother?" He said: "Yes, if you will show her to me, I should like to see her."

"Very well," Chando said, "I shall show her to you, as you want to see her; beware, don't become afraid and don't cry." "All right," the child replied, "I shall certainly not cry."

Thereupon he told the child to come along and took him to a lonely place, in order that no other people should be able to see them. Having taken him there, he said to him: "Now you sit here in the meantime; I shall go away just a little from you, so that I am hidden; then if you see anything, don't call out and don't cry, otherwise they will at once eat you."

So the child was sitting there. After a short while his mother and three other women came, passing quite close to him; but whether Chando had screened him or somebody else, they did not catch sight of him. But as for himself, he saw and recognized her, that it was his mother.

Ado onko aimaike galmaraojon kana, Henda na, bhala okare manwa manwage so kana? Are helketkoa, kathae, dulusun bih bogeteko sapetkoa; arko meneta, Bhala, ho, saru arak bogete namok kana. Ado onage bogete binthiteko get kutiyetkoa. Ar tekekate bogete daka saoteko jometkoa.

Ado uni gidra onko helte bogeteye rak barajon kana ruarkate do. Ado Candoe metadea, Babu, ado tehen khon do alom raga, ban khan am hoko idi adomea. Ado kathae, en hilok khon botorte ado bae rak baraca.

Nonde noa kahni do cabayena.

#### 74. Babre ar gidi rean.

Mittan atore mit goten babre kisare tahékana; unkinren do gidra pidra do banko tahékan takina; ado unkin ma dinamgekin jhograka, menkhan jhogra do uni aimageye ehoba. Khange uni do arisente birasali kate bidesteye odon calaoena; khange calak calakte mittan nonkan jaegae namketa, ona jaegare do aema utar goe horko gidi akatkoa, maran maran babu bhaja lekanko, ar onko phegrege mittan goe muci hoko gidi akadea.

Ado aema utar gidiko phegena ona mora helte; menkhan onko gidi do bes sapha goe hor do banko jometkoa, asokaete uni

<sup>8</sup> All dead people are supposed to have become bongas. What is told of these dead women reminds one of the stories of the people of the Netherworld.

<sup>9</sup> The dulusun is a small, very common, non-poisonous snake.

<sup>10</sup> The Taro plant (*Celocasia antiquorum*, Schott.) is very commonly cultivated, the corm being eaten as curry.

<sup>11</sup> The binthi is a cutter, made as a curved kind of knife, but without point; it is either fastened in a small piece of wood, or wholly of iron. When in use, the cutter's edge is turned towards the operator, the whole being held in an upright position by one foot. The stuff is cut by being pressed against the knife. All things that are to be prepared for curry are always cut into small pieces, so as to obviate the need of using any kind of implements at the time of eating.

<sup>12</sup> The Santals have certain beliefs that crying intensifies the sufferings of dead relatives; here this is carried to the extreme that those in the other world might take steps to prevent such crying by bringing about the death of the person.

The women were talking together: "Look here, you, I wonder, where is it smelling<sup>8</sup> of man?" He saw them, people tell, eagerly catching grass-snakes<sup>9</sup>, while they were saying: "Good for us, a good deal of Taro<sup>10</sup> is to be found." And they were cutting them into small pieces with a cutter<sup>11</sup>, and, having boiled them they ate them ravenously together with their rice.

The child seeing them so occupied cried very much after his return. Then Chando said to him: "My boy, from to-day don't cry<sup>12</sup>; else they will take you also." So, from that day, out of fear he did not cry.

Here this story is ended.

#### 74. THE BRAHMIN AND THE VULTURE<sup>1</sup>.

IN a certain village there was living a brahmin, a wealthy man; he and his wife had no children, and they were daily quarrelling; but it was always the woman who commenced. So he became tired of it all, and in a fit of temper he went away to another country; then, as he walked along, he came to a place, where they had thrown out a very large number of dead people, big big important people and such ones, and near to these they had also thrown a dead shoemaker.

A crowd of vultures<sup>2</sup> came down seeing the dead bodies; but the vultures did not eat the good clean dead ones; they were

74 <sup>1</sup> Told by Bhuju Murmu of Dhophahar.

<sup>2</sup> The vultures, common scavengers in India, are frequently seen circling high up in the air, watching for dead animals and coming down in large numbers, when they have sighted anything. It is rather a sight to see them, when they have collected for devouring a dead body; they apparently have a preparatory consultation; when this is finished, some one leads them on to commence work, the crowd following. It is possibly some such act that has induced the narrator to bring in the 'old vulture'. The collection of dead human bodies is not in accordance with what is customary.



mucigeko jome kana. Ado uni babrê do onko gidi ñelte miŋ għariye ŋhak utařena, are haharayena; menketae onko gidi samañre, Bhala noko gidi do ađiko lehagea, noko bes besko jomlekope do, nui mucu do oka sebelpe jome kana. Ado ona kathage uni miŋten hařam gidi doe aňjom tioŋketa, adoe metae kana, Henda, babrê, am do nonde heçlenme, adon lajama, ona hahara reaň bhedem nam kan khan.

Ado uni babrê uni hařam gidi ŋhene seň sorena; adoe metae kana, Ma se bhalaň aňjom tama, ceť lekan katha kana. Ado uni hařam gidi acaň kanso il miŋtene toťketa, ar uniye emadea, are metadea, Ma se noa am do amak meť then cořma leka oťkaome ar noko goç hoře ñelkom, bhala ceť lekako ñeloķa.

Ado uni babrê ona kanso ilteye ñelketkoa, onko bes bes goç hoř do manwa doķo baň kana, onko do janwar kanako, metakme emantenko, setako, pusiko. Ado ñelkateye kulikedeā, Cele, adom ñelketkoa se? Adoe meneta, Heň ñelketkoa. Ado uni gidiye metadea, Acha, ado do se amak oraķte calakme, ado onka kate amren era bhala ñeletam, cele kanae. Ado uni babrê do onde khone ruarena acaķ oraķte; ado onde thořa danaň khone ñelkedeā, uni acřen oraķ hoř uni hō manwa doe baň kana, uni doe seta eňga kana.

Ado moňe moňereye menwana, Nui seta then do tahēkate ceť porho baň nam? In do bidesrege bhageň seňlena. Ado arhoē ruarena bidestege.

Khange ona gidi reaň kanso il do soňgeregeye doħoketa; ado calak calakte miť then aema utař hoř mucu oraķreko jarwa akana; ado onko ñelte uni babrê hō ondeye seň sorena; ado ona gidi reaň kanso ilteye ñelketkoa, ado onko sanamgeko janwar kana, unkin mucitikin hařam buđhi do seta ar pusi kanakin; menkhan unkinren miťtaň hoponerae tahēkantakina, uni doe manwa jať kangea.

<sup>3</sup> The language has a special name (kanso il) for the three or four big feathers of a bird's wing.

especially eating the dead shoemaker. When the brahmin saw these vultures, he was for a moment utterly amazed and was wondering, saying before these vultures: "Well, these vultures are very stupid; eat these good ones first; what savoury do you find in eating this shoemaker?" An old vulture happened to hear this and said to him: "Look here, brahmin, just come over here, then I shall tell you, if you want to know the cause of what you think wonderful."

The brahmin then went up to the old vulture and said to him: "Well then, I shall like to hear what it is that you can tell." The old vulture thereupon plucked out one of his big wing-feathers<sup>3</sup>, and giving it said to him: "Now, you take and place this before your eyes like spectacles, and then look at these dead ones and see how they look."

The brahmin looked at them through the wing-feather and saw that those important people were not human beings at all; they were animals of sorts, dogs, cats, and so on. When he had looked, he asked him: "Well, you have seen them then?" "Yes, I have," the brahmin replied, whereupon the vulture said to him: "Well then, now go home and in this way have a look at your wife and see what kind she is." So the brahmin returned home from there, and, looking at his wife from a hidden place, he saw that she was not a human being either, she was a bitch.

He then considered it in his mind: "What will it possibly profit me to live with this dog? It was good that I went abroad;" whereupon he again went off to another land.

He kept the vulture's wing-feather with him; as he was walking along, he came to a place where a large crowd of people were gathered together in the house of a shoemaker; seeing these, the brahmin went near and looked at them through the wing-feather of the vulture; they were all animals; the shoemaker-couple, husband and wife, were one a dog and the other a cat; but they had a daughter, and she was a human being.

Ado uni babrê unkin mucu harām ar budhiye metatkina, Dēn teheñ dō ape theniñ jōm nūia, imāñpe, iñ dō ađi dīn khon bañ jōm akata. Khange unkin mucu harām ar mucu budhikin mēnketa, Am dō babrē, ale dō mucu, metakme mora harta karbar hōr kanale, adō am dō cekatele ēm dāreama? Ado uni babrē dōe mēnketa, Bañ, teheñ dōñ jōmgetapea.

Adokin mēnketa, Acha, entem jōmkhanle emama. Adoko emadea; khangeye daka utuketa, jōmketae; adō jōm jirāu barakate adō galmaraoe pōrtōnketa; unkin mucu harām ar mucu budhiye metatkina, Ado miññāñ iñ galmaraoabona, adōben añ-jōmkea sē bañ?

Ado unkin rōr ruarketa, Acha, mase laialinme, tōbē thōrlin bađaetama, khusilin āikau khandin hēga; bañkhan oholin hēklea. Ado metatkina, Katha dō noa kana. Aben dō nui hōpōneraben emkina sē bañ? Onage asōl katha dō. Ado unkin mucu harām ar mucu budhi ona kathakin añjōmketkhan ađitetkin haharayena; entekin mēnwana, Bhala, nui dō babrē jat kanae, mēnkhan alañren hōpōnera hataoeye mēneta, noa dō cēf lekan hahara, sē nui dōe bañl akana? ma sē bes oqōctelañ kulijōña, sari sē nase noa katha dōm mēneta.

Ado uni babrēye mēnketa, Bañ, noa dō sari katha kangea; noa dō eřē sē phasiara katha dō bañ kana; iñ dō abenren hōpōnera dōñ hataoegea. Ado unkin metadea, Acha, am dōm babrē kana, nui dō mucu kuři kanae, mēnkhan am dō cekatem hatao dāreaea? Ado uni babrēye mēnketa, Ona dō, baba, iñak khusi kana. Adokin emadea, arkin metadea, Ma āikhā bađaekategem hataoede kana. Adoē āgukedeā aćak janam oraķte.

Khange uniye ađerkede khan uni pāhil era dōe dal nirkedeā, ente uni ma manwa mae bañ kan, eķēñ hōrmōtēf hōr andha leka Cando dōe sirjāu akata, oñē lahare ōl akan leka, abo manwa dō,

<sup>4</sup> The word used implies marriage.

<sup>5</sup> Refers to some other stories written down by Bhuju.

The brahmin then said to the shoemaker and his wife: "Let me eat and drink with you to-day; give me something; I have not had anything to eat for a very long time." The shoemaker-couple both of them then replied: "You are a brahmin; we are shoemakers, people who deal in the hides of dead animals; how can we possibly give you anything?" "Not so," the brahmin replied, "to-day I shall eat what you have."

"Very well," they said, "if you will eat, we shall give you." So they gave him, and he prepared rice and curry and ate; after having had his food and a rest, he commenced to talk and said to the shoemaker-couple: "There is one matter I want to have a talk about with you; will you listen to me or not?"

They answered: "Very well, please tell us; then only we shall know what you have in your mind; if we are pleased, we shall say yes, and if not, we are not going to say yes." "The matter is this," he said to them, "would you be willing to give me this daughter of yours? This is what I really mean." When the shoemaker-couple heard this, they became utterly astonished; they thought: "Strange, this man belongs to the brahmin caste; still he says he will take our daughter; what strange thing is this? or perhaps he is crazy? let us enquire carefully, do you really mean this or are you talking fibs?"

The brahmin then said: "No, this is true; this is not false or fraudulent; I want to take<sup>4</sup> your daughter." "Very well," they said to him, "you are a brahmin; she is a girl of the shoemaker-caste; how then can you marry her?" The brahmin replied: "That, sir, is my pleasure." So they gave her to him and said: "Bear in mind, knowingly you are taking her." Thereupon he brought her to his own house.

When he had brought this girl into his house, he gave his first wife a beating and drove her away, because she was not a human being; it was only the body that Chando had created such, as if to deceive people. As it has been previously written<sup>5</sup>, as for us

jivi dō eken janwar reak atma kan tabona, ente sedae hapramko rōr dōhō akata, bañma, Abo dō, kathae, eae dhao bo gujuka ar eae dhao janamok hoyok tabona; unāk dhaobon janamoka mēnkhan jivi unāk dhao purūlen tabon khan adō, kathae, dharti dō jalao maraoka, je leka sedae Cando dō sēngel dakre manwakoe jalao maraoletkoa, eken bar hařam buđhi dhiri danderreye bañcaoletkina. Onka lekage, kathae, hapramkoak katha lekate rōr dōhō akana.

Mēnkhanke mēna, kathae, Sedae hapramkoak katha dō bañ digdha akana, ona dō hoyok kangea. Arhō miť katha hapramko rōr dōhō akata, bañma, Nāhāk tināk din tayomre coñ abo manwa dō beñgarbon banaga nāhāk, bañ dō beñgarġe harak, ar bañ dō manwagebon reťheķ, ona reañ abo dō qhōbon mēn darelea. Caba-yena noa kahnī dō.

#### 75. Rajak gujuk ar bōerāngi reañ gujuk.

Miťtañ raj dō ađi hoř dane emako kan tahēkana; ente hana-purire suke nama mēnte. Ar miťtañ bōerāngi dō kōekateye joma, ar dan hō bae dana. Adō uni rajren cele hō bañko tahēkantaea, eken miťtañ hōponerae tahēkantaea, ar uni dō dolan cōtregeye tahēna.

Ar rajak gujuk din seťerentaea. Adō kathae, aema aema Jom rajako hēcena. Adō uniko idiye laġitko bōlōyena, ar bhageteko

<sup>6</sup> The use of atma for spirit might be noted; one is reminded of the atman of the Upanishads. Atma is used by some Santals for spirit; but their regular word is jiu.

<sup>7</sup> What is here stated as being something handed down by the Santal Ancestors is a curious mixture of Santal traditions and what has been heard from exponents of Hindu teachings.

<sup>8</sup> As to the Santal traditions: these tell that all mankind was once destroyed by seven days' fire-rain (or, as some gurus say, by water-rain, they do not profess to be sure which); only one righteous couple (again the tradition is uncertain, whether it was the first human couple or a later one) were saved by Thakur, taking them into a cave in the mountain Harata, and from this couple the present human race is descended. What is here told by the narrator about the world to be destroyed after all human beings having been born seven times, is not regular Santal tradition.

human beings, our soul is only that of an animal<sup>6</sup>; the Ancestors have said<sup>7</sup>, viz.: People tell, that we are to die seven times and to be born seven times; so many times we shall be born; but when our souls shall have completed so many times, then, people tell, the world is to be destroyed by fire, in the same way as Chando formerly destroyed all human beings by the fire-rain; he saved only one couple, a man and his wife, in a rock cave<sup>8</sup>. So, people tell, is the word of the Ancestors, that has been handed down.

But, people say, the word of the Ancestors of old is not doubted; that will come to pass. There is another word that has been handed down from the Ancestors: Presently, who can say after how long a time, we human beings shall use a hook to reach the egg-plant<sup>9</sup> fruit; whether the egg-plant will grow, or we human beings shall become stunted, this we are unable to say. This story is ended.

## 75. THE DEATH OF THE KING AND THE DEATH OF THE BOERANGI<sup>1</sup>.

THERE was a king, who was giving gifts to many people, his intention being to secure happiness in the next world. There was a boerangi<sup>2</sup>, who got his food by begging; also he did not give any gifts. Now the king had no relatives, he had only a daughter, and this girl was staying in the upper parts of his palace.

So the king's dying day came, and, people tell, a large number of messengers from the netherworld<sup>3</sup> came; they went in to take

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<sup>9</sup> The egg-plant (*Solanum Melongena*, L.) is a common vegetable. The tradition referred to is of a very recent growth.

75 <sup>1</sup> As told by Bhuju Murmu of Dhopahar.

<sup>2</sup> A boerangi or boeragi, Sanskrit *vaīrāgin*, lit. passionless, is a religious mendicant, usually a Vishnuite, not a caste.

<sup>3</sup> *Jom raj* or -*raja* is the regent of the netherworld. The word is the Skr. *Yamarāja*, the idea being very hazy with the Santals. Here the messengers of the king of death are also called the same.

dalkedea. Ar mērhēt reañ kođrateko kođrakedea. Onako sanam uni hoņonera dō cōt khongeye hēñel kana.

Ar uni boerañgi ma ađi suk, palkire dečkateko idiyede kana. Adō ona hēlkate uni raj hoņonera dō bogeteye rakjoñ kana. Ente Jom rajaren sipahi, uni acēn apat dō ađi sasetkateko or idikede. Khange ona reaņgeye bhabnajoña siñ hinda. Khange mittañ hoř uni raj hoņonerae kulikede, metae kanae, Henda raj hoņonera, am kulimeñ meneta, ente thořa thuři galmarao katha menaktiña. Khange uni kuři gidra dō kulikede khane rak mētāhakefa. Adō kuřiye roř ruarketa, Karon dō noa kana, in baba dō ruateye beņdaoena. Menkhan in baba dō Jom rajae or idikede. Ar calak bae reben kante, bhagete mērhēt theņgate bogeteko dalkedea; onate uni māyāte dingeñ raga. Menkhan hani hana atoren boerañgi dō ađi suk, palak cetanre dečkateko idikede. Adō mase apege bujhaupe, In baba dō raj lekan hoř, ar uni boerañgi ma koejoñ hoř kanae. Adō cekate Jom raja dō in baba thořa hō sukte dō bańko idiledea?

Khange uni hoř uni kuřiye metadea, Amren apum dō, mǎi, bedhorom hoře tahēkana. Ente am baba dō perjakoren raj rapaje tahēkana, menkhan perja hoř ađi harkhete dōhoyetko tahēkana. Onate onko Jom raja dō mērhētkeko dalkedea. Ar uni boerañgi dō cele hō ceť hō bae cekalettakoa.

#### 76. Kisāř hařam dō Jom rajako or idikede reañ.

Mittañ atoren miť kisāř hařame tahēkana, ar uniren dō eae gořen hoņonko tahēkantaea, ar onkoren bańhuko tahēkana. Menkhan uni hařam dō, unak kimintetko tahēkante sanam hoř sǎo dō katha ma bań pantek kan tahēkana. Marańic kimintet sǎo dō bhage leka katha jurik kan tahēkantaea.

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<sup>1</sup> As told by Bhuju Murmu of Dhopahar.

him away and beat him severely; they scourged him with iron scourges. His daughter was seeing all this from her place above.

But the boerangi had great happiness; they put him in a palanquin and carried him away. Seeing this the princess was crying bitterly, because the messengers of the king of the netherworld had carried her father off, giving him hard suffering. She was in constant grief on account of this, both day and night. Then some one asked the princess: "Look here, princess, I want to ask you something; I have a little I wish to talk about." When he asked the girl, her face was flowing with tears. The girl said: "The cause is this, my father got fever and died, and my father the king of the netherworld dragged away, and as he was not willing to go, they beat him severely with an iron stick; therefore I am every day crying, feeling compassion with him. But the boerangi from the village over there had great happiness; they put him on a bedstead and carried him off. Now understand this: my father was a person like a king, and the boerangi a beggar. How is it, then, that the messengers of the netherworld did not let my father have a little ease, when they carried him off?"

The man then said to the girl: "Your father, my girl, was an unrighteous person; you see, your father was a king with subjects; but he kept his subjects in great misery. Therefore the messengers of the netherworld beat him with an iron; but the boerangi had not done anything to anybody.

## 76. HOW THE MESSENGERS OF THE KING OF THE NETHERWORLD CARRIED A WEALTHY OLD MAN AWAY<sup>1</sup>.

IN a certain village there lived a wealthy old man; he had seven sons who all were married. But since he had so many daughters-in-law, the old man did not hit it off with all of them; however, he was getting very well along with his eldest daughter-in-law.



Ado kami din jokhen do sanam hor kamiko sen cabaka. Uni haram ho oka din oka din do khét sengeye senoka, onko korako bud batlaokoa mente.

Ado, kathae, onka onkate mit din do uni haram nonkan dosa hoeyentaea, maranié kimintet do khette uni haramak daka hoe idi toraketa. Menkhan uni haram do dher sanginreya kami kan tahékante daka jom doe bilomena. Ado onko do sanamko jom barakette uniak daka do khét pinđharegeko harupkata.

Ado uni haram heékate ona dakae nel baraketa, daka ma sanamko muéketa. Ado uni maranié kimintete hohodea, are udukadea. Uni kimintet doe menketa, Acha, baba, ma noa do aloben joma; dela orakre thora daka do tukurelin doho akata, onalin emabena.

Adokin heéena, uni kimintet do tukúe rean dakae nelketa, onare ho mué doko thopro akana. Ado uni harame menketa, Acha, bahu, ado aloben dakaea, ma nāhāklin laiaben kana, Dhinan ayup daka godben, ado adi usarate lo bara godben; ar jom barakate aben do kulhi pinđare durupkokben.

Khange kedok jom barakate kulhi pinđareye durup akana. Khange bar horokin heéena cele con, uni haram do banar sopokin sapkede, arkin idikede.

Ado thora ghari khange rarakko ehopena. Ado uni maranié kimintet do senkateye kuliyetkoa, Cedakpe rakjon kana? Adoko laiae kana, Baba doe benđaoena. Khange nui doe menketa, Bañ, bae benđao akana; barea hortekin or idikede. Nonde cabayena.

<sup>2</sup> The working season is with the Santals the rainy season, when they cultivate their fields; it is one of their names for the rainy season.

<sup>3</sup> When the work is in full swing, the workers do not go home for their food before evening; food is brought out to them by one of the household women, who stays at home as cook.

<sup>4</sup> That ants get into the food is nothing unusual; what is unusual here is that they had also got into the cooking-pot at home. The old man apparently

During the working season<sup>2</sup>, all were in the habit of going off to work; the old man would now and then go to the rice-fields in order to instruct the boys.

Then, people tell, it one day so happened with the old man, his eldest daughter-in-law took also the old man's food out to the rice-fields<sup>3</sup>. But, as the old man was working in a very distant place, he was late in coming to eat. When they, all of them, had eaten, they put his food on a rice-field ridge and covered it up.

When the old man came and looked at the food, all the food had become full of ants, whereupon he called his eldest daughter-in-law and showed it to her. She said: "Very well, father, do not eat this; come along home, I have left some rice in the cooking-pot; I shall give you this."

So they returned; the daughter-in-law looked at the rice in the cooking-pot; in this also the ants had come in great numbers. The old man then said: "All right, daughter-in-law, do not prepare any food; I tell you this now: Prepare food in good time this evening, and then be quick and dip the food out; and when you have had your food, go and sit down in the veranda towards the street."<sup>4</sup>

After having had her evening meal she went and sat down in the street-veranda. Then two persons came, who knows who they were; they took the old man, one in each arm, and took him away.

A short while afterwards they commenced to cry, whereupon the eldest daughter-in-law went and asked them: "Why are you crying?" They told her: "Father is dead." "No", she replied, "he is not dead; two persons dragged him away." Here this is ended.

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takes this as an omen, that his days are over. Incidentally it might be noted that it is of not infrequent occurrence among the Santals that they have a presentiment of coming death and tell even the time when it is to come.

## 77. Babrê reak katha.

Mit̃an babrê kis̃are tah̃kana ar uniren bahu d̃okin bareaktaea. Ar uni babrê d̃o oka d̃oe k̃oe baraea, ar k̃ote h̃o besgeye bajhao ãguia.

Ad̃o kathaē, mĩ dhao d̃o cẽ c̃on m̃onre h̃āsade. Ad̃oe m̃enketa, Bhala tehẽn d̃o bhagwakate hãtĩatẽn calaka, bhalako manaoĩna s̃e bãn. Ad̃o kathaē, onka m̃enkateye bhagwayente hãtĩateye calaoena. Ad̃o kathaē, ̃en h̃ilok̃ d̃o cele h̃o bako salamae kana. Ad̃o ̃õd̃e hãtĩa tã̃dire bako salamade khane m̃enketa, Bhala ato s̃en k̃ok̃oe ĩn calaka, ̃ont̃ere d̃oko salamãna s̃e bãn, oñãn bĩd̃aulege. Ad̃o onka m̃enkate ato s̃en h̃oe calaoena. Ad̃o kathaē, atoren h̃o bã̃geko salamae ar k̃oe h̃o bako emae kan. Khane ãrisente õrak̃teye rũãr̃ hẽc̃ena.

Ad̃o arh̃o ghurĩã hãtĩare d̃o, kathaē, khube dhutiyena, ãngrop̃enaē are d̃ah̃riyena, ad̃o hãtĩateye calak̃ kana. Ad̃o kathaē, h̃or h̃ortege bogeteko salam idiaē kana, ar ona hãtĩa tã̃dire h̃o bogeteko salamae kana. Ad̃o kathaē, mulũc̃ mulũce landajõn kana. Ar onko dokandar h̃o, kathaē, j̃ah̃anãke k̃oeleko khanko ̃em gõtaē kana.

Ad̃o iñakateye m̃enketa, Bhala ̃õñe unre bhagwakate k̃ok̃oe ĩn s̃enlena, unre bako bãsutadĩna. Õk̃oe tora bhala tehẽn ĩn s̃en gelaka, manaoĩnako s̃eko bãn. Ad̃o onka m̃enkate, kathaeye calaoena. Ad̃o kathaē, ãd̃iko salamae kana ar k̃oe h̃o ãd̃iko emae kana. Ad̃o unre h̃o mulũc̃ mulũce landajõn kana.

Ad̃o ̃õd̃e khon õrak̃teye hẽc̃en khan, kathaē, onae idilet̃ kicrĩc̃ d̃o d̃oh̃o barakate p̃e pon dhaoteye d̃ob̃ok̃ata. Are m̃eneta, Dh̃ani

<sup>1</sup> As will be seen, the story 'The Brahmin and the Vultures' turns on the same point as the last part of this one. The narrators are different, this tale being one of Sagram's, and there are more than twenty-five years between the taking down of the two stories. It might be noted that the stories do not presuppose the transmigration of human souls into the bodies of animals, but rather the opposite, that the souls of animals may take human shape.

<sup>2</sup> The strip of cloth, as the Santali bhagwa is translated, is a piece of cloth some four feet long and ten to twelve inches broad, taken between the thighs and fixed behind and in front in the d̃ora, the waist-string used by all male

## 77. THE STORY OF A BRAHMIN<sup>1</sup>.

THERE once lived a brahmin, who had two wives; this brahmin sometimes went begging, and by begging he also managed to make a good income.

One day, people tell, some fancy or other suddenly took hold of him. He said: "Well, to-day I shall put on only a strip of cloth<sup>2</sup> and go to the market; I wonder whether they will show me respect or not." And with this in mind he put the strip of cloth on and went to the market. That day, people tell, no one greeted him; and as they did not greet him there at the market-place, he said: "Well, I shall go to the village to beg; I shall try whether they will greet me there or not." With this in his mind he went there also. And, they tell, the village people neither greeted him nor gave him any alms. Tired and worried he returned home.

The next time he went to the market, people tell, he clothed himself in fine loin-clothes, donned a jacket and a turban and started for the market. As he went along the road, they tell, people greeted him constantly, and at the market-place also people greeted him everywhere. He was quietly laughing and smiling. The shopkeepers also, people tell, at once gave him whatever he asked them for.

After this he said: "Strange, when I went begging having only a strip of cloth on, they did not heed me. Well, to-day I shall at once go and have a try whether they will show me respect or not. With this in his mind, they tell, he went; and, they tell, everywhere people greeted him and also gave him very much alms. Then also he was quietly laughing and smiling.

When he reached home, people tell, he took off the clothes he had donned and bowed three or four times to them, and said:

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<sup>1</sup>Santals, just sufficient to conceal the private parts. Commonly used by all doing work in the rice-fields or mud.

posag! dhani posag! Tin dhaoe d̥ob̥oketa, un dhaoe onkae r̥oreta. Are m̥eneta, Pirthimire j̥ot̥o khon man̥otanak̥ d̥o kicrić kangea, ar noa chaḍa dosra man̥otanak̥ d̥o cet̥ h̥ō banukan.

Ad̥o onakate, kathae, arh̥ō miť dhao d̥o disomte k̥ok̥oeye oḍok s̥en akana. Ad̥o unreye n̥elketkoa, miťtañ bajaranre marañ dukte bebañić h̥orko gujuk̥ kana. D̥omko, tiliko, kaharko, haḍiko, bauriko, bhūiako, jugiko, mahrako, khatriko, babr̥eko, katko, moerako, tamboliko, j̥ot̥o jat̥ge bogete gujuk̥ kane n̥elketkoa, ar bahreteko giḍikako kana. Ar c̥ot̥ren c̥er̥ē ārgokate m̥ar̥iko uṭhauea. Ad̥o onkae n̥elketko khan, uni babr̥ē d̥oe m̥enketa, Durre! noko gidi d̥o bhage bhage jat̥ d̥o bako j̥ometkoa. Noko chuṭaliā jat̥geko j̥ometkoa.

Ad̥o kathae, unre gidiye m̥enketa, Ale d̥o h̥orak̥ m̥ar̥ige p̥ahil d̥ole uṭhau marañeta, enkhante noko emanten jat̥ak̥ d̥ole uṭhaua.

Ad̥o uni babr̥ēye m̥enketa, Noko bhale bhale jat̥ babr̥ē s̥e khatri, noko d̥o bhale jat̥ d̥oko bañ kana?

Ad̥o gidiye m̥enketa, Onko d̥oko bañ kana, onko d̥oko seta pusi kana. Ar judi bam p̥atiak̥ kan khan, n̄e miťtañ il iñ totam kana. K̥ok̥oeyem bol̥ok̥ j̥ok̥hen noa il d̥o boh̥okre rebeťkam, ad̥o unrem n̄el ṭhikkoa, cele cele jat̥ko h̥or akana m̄ente.

Ad̥o s̥ariye emade khan, ona il d̥oe idi toraketa. Ad̥o k̥ok̥oe bol̥ok̥ j̥ok̥hen, kathae, ona il d̥o boh̥okreya rebeťket̥ khan d̥o, s̥ariye n̄elketkoa, ok̋oe d̋oko pusi kana, ar ok̋oe d̋oko seta kana, ok̋oe d̋oko gai kana. Nonka emanten jat̋e n̄elketkoa. Ar durup̋ lagit̋ gaṇḍo m̋aciko h̋ō mocateko ger̋ aguyet̋teko belae kana; ar k̋oe h̋ō moca-tege ger̋ aguyet̋teko emae kana.

<sup>3</sup> Lit. 'big grief', one or their names for dangerous epidemics, more especially cholera.

<sup>4</sup> The narrator enumerates the castes most commonly met with in the Santal country. Doms are musicians, Tills oilmen, Kahars palanquin-bearers, Hadis scavengers, Bauris earth-workers, Bhuyas cultivators (the last three castes, possibly also the Kahars, are semi-hinduized aboriginals), Jugis now cultivators, Goalas (Mahras) cowherds, Khatriis up-country traders, Kayasths writers, Moeras confec-

"Lucky raiments! lucky raiments!" Every time he bowed he spoke in this way, and added: "On the earth the most honoured of all are the clothes, and besides them there is nothing honoured at all."

After this, people tell, he had again once gone out in the land to beg. On this occasion he saw that in a certain town an awful number of people were dying from a severe epidemic<sup>3</sup>. Doms, Tilis, Kahars, Hadis, Bauris, Bhuyas, Jugis, Goalas, Khattris, Brahmins, Kayasths, Moeras, Tambolis<sup>4</sup>, in fact all castes and races he saw dying, and they were throwing the dead bodies away outside. And the birds of the air<sup>5</sup> were coming down and picking the dead bodies. When he saw them doing this, the brahmin said: "Dear me, these vultures do not eat the better-class bodies; they are eating the bodies of these untouchables."

Then, people tell, a vulture said: "We first pick the bodies of human beings; then only we take the bodies of other kinds."

The brahmin replied: "These better-caste people, Brahmins or Khattris, are not these of better castes?"

The vulture said: "These here are not; they are dogs and cats. If you do not believe it, see, here I am plucking out a feather for you. When you go out to beg, fix this on your head; then you will see right, which castes are human beings."

Truth to tell, when he gave him the feather, he took it along with him; and when he would enter anywhere to beg, and had the feather fixed on his head, he could really see the people, some of them are cats, some are dogs, and some are cows; in this way he could see the different kinds, To sit down, they took seats and stools with their teeth and brought them and placed them before him; their gifts they also brought with their teeth and gave him.

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tioners and Tambolis traders, to mention their principal occupations. They are all Hindus. It might be noted that they all will, if possible, endeavour to get some cultivation. A plot of land is something to fall back on.

<sup>5</sup> Lit. 'of the high', i. e., air, from where the vultures are seen to come down.

Ado kathae, onate bae bataoeta. Ado ac oraekteye hecen khan, kathaeye neletkin do, ac bahu ho mit doe seta kan ar mit doe pusi kan. Khande monre adi hirkhai aikauketa, ado ac orakre ho bae tahē dareeta. Ado kathae, daran darante mittan mahra kurīye nelkedeā, inige, kathae, hor jivi do menaktae. Ado kathae, uni kurige ye bahukedeā, ar acen doe bagikefkina.

Ado one onka emanten jat reak jivi hor manware menaktabona. Bandō sari bandō nase, one onka horko galmaraoa.

Ado ene nia katha hōn mucatkefa.

#### 78. Goc bahu nel ruarkede koṛa rean.

Oka atore con, kathae, bareā harām budhikin tahēkana. Ado kathae, erattet doe benḍaoena; uni erae benḍaoen khan, uni koṛa reak mon do raputentaea. Ado uni koṛa do sin ninda bhabna ar raktege din do calaktaea. Uni koṛa do oka then erataeko ḍahonledeā, onḍege senkateye raga sin ho ar ninda ho.

Ado kathae, uni koṛa reak rak anjomte bandō Isor baba, bandō jāhāe okoe uni samanre ye teṅgoyena, are kulikedeā, Henda bacha, cedakem rakjon kana? Adoe ror ruarketa, banma, Inren juri do Isor babae rečkidiña; nonḍele ḍahon akadeā, ona bhabnateh rakjon kana.

Adoe metadeā, Alom raga. Uni koṛa doe menkefa, Bañ, baba, rak do qhon bagilea.

Adoe metadeā, Acha tobe khan amren juri dom nelegea? Adoe menkefa, Hē entem udukān khan don nelkegea. Adoe metadeā, Dela enḍekhan in udukama.

Ado adi sangin hanapuriteye idikedeā, are metadeā, Am do nonḍe durupkokme, adō nāhākem nelea. Ado kathae, sarige lagrēko eneč kane nelkefkōa. Adoe kulikedeā, Amren juri dom nel namkedeā?

<sup>1</sup> As taken down by Bhujū Murmu of Dhopathar.

<sup>2</sup> Isor, from Skr. *īśvara*, master, lord, god, now used all over North India as the name for God, is also used by non-Christians about the Supreme Being.

<sup>3</sup> The dance mentioned is the most common of the Santal dances, *lagrē*.

This was not enough, people tell, to make him give in. But when he reached home, he saw his wives, one was a dog and the other a cat. Then he became utterly disgusted in his mind, so that he was unable even to remain in his own home. As he was wandering about, he saw a cowherd girl; she, people tell, had the soul of a human being. So he made this girl his wife, and his first ones he left.

In this way we human beings have souls of different beings in us. Whether it is true or false, anyhow so people say.

So there I have ended also this story.

#### 78. THE YOUNG MAN WHO SAW HIS DEAD WIFE AGAIN<sup>1</sup>.

In a certain village, people tell, a couple, a man and his wife, were living. Then the wife died, and when his wife had died, the young man became broken-hearted. Day and night passed for the young man with grief and crying. Where they had cremated his wife, there the young man went and cried both during daytime and at night.

Then, people tell, hearing the young man's crying, whether it was Isor<sup>2</sup> or somebody else, he stood before the young man and asked him: "Listen, my dear youngster, why are you crying?" He replied: "Isor has bereft me of my mate; here we cremated her; on account of this grief I am crying."

"Don't cry," he said to him. The young man then answered: "No, father, I shall certainly not leave off crying."

"Well then," he said to him, "you wish to see your mate?" "Yes", he replied; "if you will show her to me, I should like to see her." Whereupon he said to him: "Come then, I shall show her to you."

Thereupon he took him very far away, right to the other world, and said to him: "You sit down here; presently you will see her." Then, people tell, he really saw people dancing<sup>3</sup>, whereupon he



Adqe mənkeťa, Hēñ hēl nāmkeđa, mocage thər hēndəgetaea.  
Adqe metadea, Qnq disaime mocarem sēngelade tahēkana, onate  
moca dō hēndeyentaea.

Adq uni kōra dō acren juri thene nīr sēnenteye harupkēđa,  
unrekin nāpam ruārena. Adq ente uni kōra ma noa disom khon  
gočkate ma bae sēn akan, onate bako gateyede kana.

Adq bāhuttetgeye metadea, Do ruārlenme, culhā kuđamre sakom  
in topa akata, ona agu daraeme. Adq uni kōra dōe ruārena, ar  
culhā kuđamre hatrau barayet jōkhenge biñe gerkeđa; adqe  
gočena. Eñekin nāpamena. Noa kahni dō cabayena.

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<sup>4</sup> When a body is cremated, fire is first set to the mouth of the dead.

asked him: "Have you caught sight of your mate?" "Yes", the young man replied, "I have caught sight of her; her mouth, however, is black." He said to him: "That's so; remember you applied fire to her mouth<sup>4</sup>; therefore her mouth has become black."

The young man then ran up to his mate and embraced her; and so they met again. But the young man had not gone from this land there dead; therefore they did not treat him as their companion.

So his wife said to him: "Do go back at once; behind the fire-place I have buried a wristlet; bring that along with you." So the young man returned, and whilst he was groping with his hand behind the fire-place, a snake bit him, and he died. So in this way they met again. This story is ended.



**STORIES ABOUT ANIMALS BORN  
BY WOMEN**

## 79. Hārũ kora rean̄.

Sedae jugre, kathae, miṭṭaṇ hōṛ khub kisāre tahēkana, ar uniren dō turui gōṭen kora gidra ar barea kuṛi gidra hoekatege uni hōṛ dō ruā namkedeā; ar uni oṛak hōṛ dō un jōkhen bhārti hōṛmōe tahēkana. Adō uni hōṛ dō inā ruātege bako bes dāreadete inātegeye gōcena. Adō onko kōrako dō uni apat reak dustur leka jōṭoko kam kajketeko puruchunkata.

Adō ona tayom uni oṛak hōṛtaeren dō gidrai hoeyena. Adōko ṇelkede dō, miṭṭaṇ hārũ gidrai janam akade; uni hārũ hōe kora gidra kange. Adō ona aṇjōmkate jōṭo hōṛko jarwayena, ar atoren hōko jarwayena uni gidra ṇele laḡit. Khange adō ṇel barakate uni maejiu hōṛ dō aḍiko landawadea, ar akoren hōpōntetko ar peṛa hōṛko dōko metadea, Ma, nui gidra dō gōc giḍikaeme, alom dōhōyea; bogete hōṛko landawabon kana.

Adō unre uni maejiuye mēnketa, Baṇa, nui gidra dō oḥōṇ gōclea. Candoge ceṭ ghoṭnate cōṇ nonkan gidra dōe emadiṇ, ona dō uni-geye baḍaea. In̄ tho hārũ sōṅge lae loṭha dō baṇ tahēkana. Apatteṭpe ṇelledegea, ar uni tahēkanrege hōṛmōre hō basawadiṇa. Adō Cando baba nonkan gidraḡeye emadiṇ khan, ceṭ in̄ mēna? In̄ dō oḥōṇ giḍilea, ar gōc hō oḥōṇ gōclea; aṣul harakaeā. Adō Candogeye ja lekayeye.

Adō onko akoren peṛa ar hōpōntettekoko mēnketa, Judi nui gidra bam giḍiye khan, eṇḍekhan ale dō bale sor ocoama; am dōle begar giḍikama.

Adō uni maejiuye mēnketa, Ona dō apeak khusi; begariṇre hōpe ar parlek mitrepe dōhōṇ, ona dō apeak khusi. Mēnkhan in̄

<sup>1</sup> The monkey here mentioned, in Santali hārũ, is the Langur or Hanuman (Presbytis entellus), common in most parts of North-eastern India, and well known to the Santals.

## 79. THE STORY OF A HANUMAN BOY<sup>1</sup>.

IN olden times, people tell, there once lived a very wealthy man. When he had become the father of six sons and two daughters, he got a fever. At this time his wife was with child. As they were unable to make him well from this fever, he died from it; and his sons did all according to custom in connexion with their father and performed the funeral rites.

After this his widow gave birth to a child; when they looked at it, they saw it was a Hanuman child she had given birth to; this Hanuman was also a male. Hearing this, all people there came together, also the village people, to see this child. Having seen it, they laughed very much at the woman, and her sons and relatives said to her: "Do kill this child and throw it away; don't keep it; people are laughing at us a good deal."

The woman then said: "No, I shall certainly not kill this child; who knows what accident it may have been through which Chando has given me such a child; He knows it. I have not been having any liaison with a Hanuman. You saw his father, and I became with child while he was still living. When Father Chando has given me such a child, what can I say? I shall certainly not throw him away, nor am I going to kill him; I shall nurse him, and let him grow up. Afterwards Chando may do with him whatever He likes."

Her children and their relatives then said: "If you do not throw this child away, we shall not let you come near to us; we shall separate you from us and have nothing more to do with you."

"That is as you please," the woman replied; "whether you separate me from yourselves or you keep me together with yourselves,

dō nui gidra dō ohogēn giḍilea. Jāhā lekateñ ḥsul harakaegēa; adō harakate dōe ja lekaḱge. In tho jāhāe tuluḱ dō bañ gidra akadea; apattēte tahēkangea, ar sanam hōrpe ḥelledingēa, un khonge tahēadiña mēnte pe baḍaegēa. Adōpe begar giḍiñ khan, ceñ in mēna? Ona dō apeaḱ sana.

Adō khange sari onkae mēnkeñ khan, adō judareko kumbā-wadea, ar jomak doko emadegea, bako edre saṅgiñ utaḱadea. Adō sari murukkate uni ḥimāi dō uni gidra dōe ḥsul harakedegēa. Adō taḥen taḥente sari uni gidrai hara buruyena, ar onka hōr lekage rōr hōe ceñkeñ. Khange adōe harayen khan, adōe kami baḱaea.

Adō taḥen taḥente, kathae, tin din badre coñ onko naprakko koḱa dō birte sahan makko calak kana, ar inā lasārḥēte goḱako khētko laḱitko ṭaṇḱijoñ kana. Adō, kathae, uni ḥārū koḱa hōe mēnkeñ, Iḱ ayo, in ḥō dadañteko sāote birteñ calaka. In ḥō goḱae laḱit in mak ṭaṇḱialaña.

Adōe metadea, Dō eṇḱekhan calakme. Adō ṭeṅgoḱe ṇawadea, adō onko sāote birteye calaoena. Adōe metako kana, Henda dada, in dō oka sēn in maga? Adō onko dadatteko dō ciḱarikate oka sēn khub bir gajaḱ menaḱ, oñteko uduḱadea, arko metadea, Hōṇ ya, hōnte am dō mak ṭaṇḱijoñme. Adō sari oñeko uduḱade sēne calaoena. Adō ṇel baḱakate miṭṭaṇ darere ṭeṅgoḱe mak biñ oṭokata, adō arḥō onko ṭengeye ruḱ ḥeḱena.

Adō onko dadattekokko mak mōkoñen khanko mēnkeñ, Delabo nitok dō oḱaktebo calaka. Adō aḱ hōe calaoente ona ṭeṅgoḱe

<sup>2</sup> It might be noted that what has here and in some other places in this story been translated 'human' in Santali may just as well mean Santal or Santali; the narrator has without doubt taken it in this significance. The Santal word hōr, by which name they call themselves, means a human being, more especially as represented by the Santal.

<sup>3</sup> Goḱa, here translated 'highland-field', is with the Santals a plot of land lying generally some distance away from their houses; these fields are used mainly for cultivating certain jungle corns.

this is as you please; but I am certainly not going to throw this child away. In some way or other I shall nurse him and let him grow up; when he grows up, he may fare as it may happen. I have not got him with anybody; his father was living, and you all were seeing me and know that I was with child from that time. So if you separate me and throw me off, what can I say? That is as you like."

Truth to tell, as she spoke in this way, they made a small hut for her in another place; but they gave her her food; they did not put her utterly away in their anger. So the woman resolutely worked, nursed him and made him grow up. As time passed, the child grew up and became big, he also learnt to speak just like a human being<sup>2</sup>. When he had grown up, he applied himself to work.

As time passed, people tell, who knows after how long a time, the elder boys went to the forest to cut firewood; with this as a pretext they were clearing jungle to make highland-fields<sup>3</sup> and rice-fields. The Hanuman-boy, people tell, then also said; "I say, mother, I also wish to go with my brothers to the forest. I shall also clear jungle<sup>4</sup> to make highland-fields for us two."

"By all means go," she replied, whereupon she found an axe for him, and he went with his brothers to the forest. "Look here, brothers," he said to them, "in which direction shall I clear jungle?" His brothers then sneeringly pointed in the direction where there was thick forest and jungle. "Over there," they said to him; "go over there you and clear the jungle." So he really went in the direction they pointed out to him, and after having had a look round, he drove his axe into a tree, whereupon he again came back to where the others were.

When his brothers had finished cutting trees, they said: "Come along, now we shall all go home." Then he also went and fetched

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<sup>4</sup> A genuine Santal trait. To clear jungle is, so to say, an instinct with them.

<sup>8</sup> — Kulturforskning. B. XIV.



agukettaea, adɔ onko sãote ɔrakteye heçena. Adɔ din hilok onko sãoteye calaka ar onka darere tɛngɔc mak biɛ ɔtokate onkoko mamak tɛngeye heçkoka. Adɔ tinre ɔrakteko hijuk, adɔ uni hɔ un jokɛngeye hijuka.

Adɔ taheɛ tahente miɛ din doko metae kana, Am dɔ din hilok nonde ale tɛngem heçkok kana; tin jokɛnem maket kana? Dinam hilok tho nondegele heletmea.

Adɔe menketa, Baɛa, dada, in dɔ mak mokoɛkatege coɛ ape then maɛ hijuk kan.

Adoko menketa, Henda ya, oka batem mak goteta? Eɛyetle coɛ cet coɛ.

Adɔe menketa, Baɛa, dada, baɛ eɛyetpea, na honec delabon in udukapea. Ina dɔ ape meɛtepe nel aguia.

Khange adoko menketa, Delabon se ya, bhalabon heɛtaea. Behaj khaɛiye roɛet dɔ. Adɔ sari mak mokoɛnteko menketa, Delabon heɛtaea, adɔ henkate ɔraktebon calaka. Adɔ sari joto hoɛ senkatoko heɛkettæ dɔ, sari aɛi maraɛ taɛɛdiye mak akat. Khange adoko menketa, Henda ya, tinkore bhalae makketæ? Siɛ saɛuɔ tho abo tɛngeye senkoka. Nui tuluɛ dɔ engate kami dɔ ohobo darelana. Nelpe, abo dɔ nunaɛ kurumututebon maket kanre hɔ, nui unaɛ dɔ okorbo taɛɛdi akata. Adɔ enka roɛ roɛtege ɔrakteko heçena.

Adɔ ona mak gitiɛ dareko rohoɛren khan, ɔr jaora barakateko jeretata, adɔ sanam lo taɛɛdiyena. Adɔ uni haɛɛɛ koɛa hoɛ menketa, Henda ayo, dadanteke doko atar taɛɛdiketteko siyet kana. E ayo, in dɔ celeteɛ sioka? Daɛgra nam aguame.

<sup>5</sup> The manner of clearing jungle here referred to is very primitive. It is now-a-days very seldom resorted to by the Santals; the Paharia tribes living on the hills in the country may still be observed using the method, I am told. The jungle is cut down, the trees and shrubs are left to dry in the sun; just before the rains commence, all is set fire to. The ashes make a kind of manure. The seed, mostly the *bajra*, *Sorghum vulgare*, Pers., is sown with the help of a primitive wooden bar. What is here told is a little more 'advanced' cultivation, in as much as some ploughing is resorted to.

his axe and went home together with the others. Every day he went together with the others, and acted in the same way; having driven his axe into a tree, he came back to where the others were cutting trees; and when they went home, at that time he also came.

As time passed, they one day said to him: "Every day you come here and stay with us; at what time do you cut trees? Day after day we see you here?"

"No, brothers," he replied, "why, I am coming to you after I have finished cutting."

"Look here," they said, "how is it that you are getting ready so quickly? You are telling us fibs most probably."

"No, brothers," he replied, "I am not telling you fibs; if you don't believe it, come along, I shall show you. Then you will see with your own eyes what it is."

"Come along then, you fellows," they said; "we shall see what he has. He is speaking with an amazing confidence. Having finished cutting, they said: "Come, let us have a look at what he has; then we may go home round that way." So, truth to tell, they all went and looked at his work; really he had cleared a very large piece of land. They said: "Look here, you, at what time, I wonder, has he cleared this? The whole day he has been coming and been with us. We shall certainly not, dash it, be able to work like him. Look, although we have been working so industriously, why, we have not cleared as much as he has." Talking in this way, they reached home.

When the trees they had cut dried, they dragged them together to one place and set fire to them<sup>5</sup>; all was burnt, and it became a bare field. Then the Hanuman boy also said: "Listen, mother, my brothers have set fire to all and cleared their fields and are ploughing. Mother, what shall I have to plough with? Get me some bullocks."

Ado engattete menketa, E beṭa, okareṇ ṇamkoa? Hoṛ hō in dō baṅko paṭiauaṇa. Okarelaṇ ṇamkoa? Ar alaṇ dō ita rānu hō banukṭalaṇa. Cetlaṇ casa?

Ado uni hārū koṛae menketa, Dadaṇteko dō goḍa hoṛoko ɛret kana. Alaṇ dō, ayo, cet balaṇ cas?

Ado uni engattet arhōe roṛketa, Cekayam, beṭa? Onko dō menaktakoteko caseta. Alaṇ dō ita rānuge banuk khan, beṭa, cetlaṇ casa?

Ado uniye menketa, Henda ayo, cet ita hō banukṭalaṇa?

Ado menketa, Banukanaṇ, beṭa.

Arhō uni koṛae menketa, Henda ayo, ado jāhān itako hō banukṭalaṇa?

Ado uni engattete menketa, Ona mitṭaṇ hotot menaka, ar baṇkhan cet hō banukanaṇ.

Ado uni koṛae menketa, Acha, cet hō banuk khan, den inage ṇawaṇme; inage in hō dadaṇteko sāoteṇ ɛrkaka. Ado sari ona hotot itaye ṇawadea, ado ona ita ghēṭkate nui hō oneye mak ṭaṇḍilet ṭhen senkateye roḥoe baraketa. Ado dadattekokoko kuliyede kana, Henda ya, am dō tisem sia? Bam ṭaṇḍi barayeṭ dō.

Ado menketa, In dō, dada, bin ṭaṇḍitegeṇ ɛrketa.

Adoko menketa, Cet yam ɛrketa?

Ado ac hōe kuliketkoa, Henda dada, ape dō cetpe ɛrketa?

Adoko menketa, Ale dō ya, goḍa hoṛole ɛr akata.

Ado uni hōe menketa, In hō, dada, goḍa hoṛogeṇ ɛr akata; ɛr dō baṇa, roḥoe akataṇ.

<sup>6</sup> The kind of rice here alluded to is sown broadcast at once and not transplanted. It is very rarely seen in these parts, but is common with the Santals who have migrated to Assam.

<sup>7</sup> The pumpkin here mentioned is the *Cucurbita lagenaria*, very commonly cultivated by the Santals and other races. The fruit may grow to a very large size. It is used for curry. Often the fruit is permitted to remain until it is quite dry with

"Where shall I get them, my son?" his mother replied; "and people will not trust me either. Where shall we get them? And we two have no seed-grain either. What shall we cultivate?"

"My brothers," the Hanuman boy said, "are sowing highland-paddy<sup>6</sup>. What shall we two be able to cultivate, mother?"

His mother then again said: "Son, what can you do? They have what is needed, and so they are cultivating. We two have no seed-grain, so what can we cultivate, my son?"

"Look here, mother," he said, "have we then no seed at all?"

"There is nothing, my son," she replied.

Again the boy asked: "Look here, mother, have we then no seed of any kind at all?"

"There is that pumpkin,"<sup>7</sup> his mother replied; "otherwise there is absolutely nothing."

The boy then said: "Very well, if there is nothing else, bring me that; then I too shall have something to sow together with my brothers." So, truth to tell, she brought him the pumpkin-seed, and, having tied this up in a piece of cloth, he went to where he had cleared the land and planted it. Now his brothers were asking him: "Look here, you, when are you going to plough? You do nothing to clear the ground."

"O brothers," he replied, "I have sown without clearing the ground."

"What have you sown, you fellow?" they asked.

"Look here, brothers," he on his part asked them, "what have you sown?"

"We," they replied, "we have sown highland-paddy."

"I also," he said, "have sown highland-paddy; or rather, I have not sown, I have planted."

a hard rind; when cut through, they use parts of it as cups or ladles; or making a hole at the stalk-end, they empty the rind of everything found inside and use it as a receptacle for seeds of sorts, also as a water-bottle.

Khangeko menketa, Henda ya, cet lekam rohoketa? Horo do gachi hoelen bako rohoea? Am do cet lekam rohoketa? Ado onkako roreta arko landawae kana. Ado uni hãrũ koŕa doe thir akangea; cet hõ bae ror barayeta; landa ocoako kanae.

Ado sari taheñ tahente tin din badre cõn, kathae, ado janamentakoa; ado onka din hilok adiko hiria, ar uni hãrũ hõ hiritaeta. Ado miť din do onka ñel barae lagitge sanam hor mittegeko calaoena. Ado ñel barakateko menketa, Henda ya, bhala delabon se teheñ do hãrũakbo ñela; bhala cet leka janam akantaea. Ado onka menkate joto boehage uni hãrũak cas ñelko calaoena, ar uni hãrũ hõ onko sãorege menaea.

Ado jotogeko calaoena. Adoko ñelket khanko metae kana, Okor ya, okakore gođa horom rohoe akata? Bale ñel ñamet do. Ado oka okae rohoelet, ona onae uduk idiako kana. Adoko ñelket khanko metae kana, Noa ma ya hotot kan, hõro do okor? Pãhil mam menket, bañma, Gođa hõroñ rohoe akata. Ado okoranañ? Noa ma hotot kan.

Ado unreye menketa, Baña, dada, pahil don eŕeyetpe tahẽkana. Hõroge eŕań menleta, ado ayoń kuli barakede, adoe menketa, Hõro ita do banukanañ. Adon menketa, Endekhan cet ita hõ banukan? Ado unreye menketa, Hotot ita tin udić cõn menak. Ado unreñ menketa, Den endekhan, inageñ rohokakaka. Ado etak ita do banuktalan khan, cetlañ cekaea? Ado, dada, onka lekate in do noageñ cas akata.

Ado miť hõre menketakoa, Henda ya, ente ita banuktam khan, cedak ale then bam hećlena? Bañ hutećle emkema?

Adoe menketa, Hẽ, bañ hećlen khan, entem cekaea? Acha, noa cas hõ in do besgeñ metak kana; ente ape do dakape casketabona ar in do utu. Ado jolen khan hapen, apeko then ado bañ akriń baraea? Se jãhãeko then idikateñ akrińte caoleñ kirina.

<sup>8</sup> The Hanuman says, he has 'planted' the rice, and the brothers hang on to this. Ordinary rice is first sown in a seedling-field, where it remains for a month, more or less, whereupon the seedlings are pulled up and planted in the rice-fields.

"Look here, you," they asked, "how did you plant? Do people not plant paddy, when they have got seedlings and not before?"<sup>8</sup> How did you plant?" They talked in this way and were laughing at him; but the Hanuman boy kept quiet; he did not say a word, he let them laugh.

Truth to tell, as time passed, after some days, people tell, what they had sown came up; and they daily went to look at it. The Hanuman boy also went to look at his cultivation. One day they all went together to have a look round. Having looked at their own crop, they said: "Look here, come, let us to-day have a look at what the Hanuman has; I wonder how his has come up." Saying this all the brothers went to see the Hanuman's cultivation; the Hanuman was also together with them.

As said, all went; when they had had a look, they said: "Why, you fellow, where have you sown highland-paddy? We don't see any." He then showed them the places where he had sown; when they had seen all, they said to him: "This is pumpkin, fellow, why, where is the paddy? You have, as you know, formerly said that you have planted highland-paddy. Now where is it? This is pumpkin, as is to be seen."

"Quite so, brothers," he replied; "at first I was telling you fibs. I wanted to sow paddy; so I asked my mother, and she said: 'There is no paddy seed.' Then I said: 'Then is there no seed at all?' She replied: 'There is some pumpkin-seed, who knows how much.' Then I said: 'Give me this then; I shall plant this. As we have no other seed, what can we two do?' This, my brothers, is why I have planted this."

"Look here, you," one of them said, "then since you have no seed, why did you not come to us? Should not we have given you some in that case?"

"Yes", he replied, "but as I did not go to you, what is to be done? Very well, I call this crop also something good; you have cultivated the rice for us and I the curry. When the fruit later on ripens, shall I not sell to you? Or I may take it to somebody else anywhere, sell it and buy rice."

Adoko mənkefa, Acha, tɔbɛ inə hō boge kangea; besgem bud akata.

Ado sari taheṇ taheṇte hoṛoko hō besge hoeyentakoa, ar nuiak hoṭoṭ hō aḍi baṛiḍ nāṛiyena. Ona dō jhaṭa leka paraoena sɛ baṇ? Cɛṭ baṇ sɛ, goṭa kurāu nāṛiyentaea, adō bogete tereṇ goṛeṇ joyentaea. Adō dingeye hiria.

Ado taheṇ taheṇte hoṛoko hō beleyentakoa, adoko mənkefa, Hoṛo dō beleyentabona, adō mabon nāwāitebon ira.

Ado uni hāṛū koṛa hōe mənkefa, Dadaṇteko cɛṭ lekako nāwāi, in hō onka lekaṇ nāwāia. Ado sari onkogeye ṇel barakoa, bhala oka lekako nāwāia.

Ado sari miṭ din dō geḥ guriciente hoṛoko ir āguketa, adō boṅgae thenko samaṇketteko nāwāiketa. Ado unre uni eṅgattɛṭ ar uni hāṛū koṛa bana hoṛko ṇɛotaketkina ona nāwāi bhoj daka jom. Ado sari bana hoṛge ona bhoj jomkin calaoena. Ado unre daka utukette sanam hoṛko jom baraketa, adoko apan apinena.

Ado inə dosar tesar khangə uni hāṛū koṛa hōe mənkefa, Iə ayo, gapa dō alaṇ hō jɛ cas akaṭ, alaṇ onalaṇ nāwāia. Ado am hō onka geḥ gurijme, ar alaṇ hō dadaṇteko joṭo hoṛlaṇ ṇɛotakoa. Geḥ guriḍ barakate am dō dadaṇteko ṇɛota oṭokakome. In dō um barakate hoṭoṭ in goṭ āguia.

Ado eṅgattɛṭe mənkefa, Acha, beṭa, bogegem mənɛṭ kana. Eṇḍekhan gapa dolaṇ nāwāia.

<sup>9</sup> The Hanuman had not burned his cut jungle; the dried trees now function as stakes for the pumpkin climbers.

<sup>10</sup> The Santals will not as a rule eat any cultivated stuff, before the firstfruit-offering has been performed. Ordinarily the village priest goes and cuts as much as he can reach standing in one spot; this is then taken to the sacred grove, where spots are cleaned with cow-dung, and offered to the bongas. Milk is also poured out as a libation.

<sup>11</sup> Before any offering takes place, a spot is cleared of grass, etc., smoothed and 'cleaned' with cow-dung. When an animal is sacrificed, a handful of rice is put down here, some sindur is stroked on the place; the animal to be sacrificed is made to feed on the rice and thereupon beheaded.

"All right," they said, "then that is quite good also; you have acted sensibly."

Truth to tell, as time passed, the others had a good crop of paddy, and this one's pumpkins also grew luxuriantly; the plants found something like stakes<sup>9</sup> to climb on, don't you see? You have no idea, all over the place he had prepared there were pumpkin climbers, and everywhere it was setting fruit, lots of it. Daily he went to look at it.

As time passed, their paddy also ripened, and they said: "Our paddy has ripened; let us perform the firstfruit-offering<sup>10</sup> and reap it."

Then the Hanuman boy also said: "Just as my brothers perform the firstfruit-offering, in the same way I shall also offer." And he carefully watched them, how they were acting.

Truth to tell, one day they smoothed a small plot of the ground and smeared it with cow-dung<sup>11</sup>, whereupon they cut and brought some paddy; and, having offered it at the place of worship, they performed the firstfruit-offering. On this occasion they invited the mother and the Hanuman boy, both of them, to eat the firstfruit-offering festival meal. And both of them went to partake of this feast. At this time they prepared rice and curry and all ate, whereupon they separated, each to their own houses.

A couple of days afterwards the Hanuman boy also said: "I say, mother, what we two have cultivated, in connexion with that we shall perform the firstfruit-offering to-morrow. So you also make a spot smooth and smear it with cow-dung, and we also shall invite my brothers, all of them. After having prepared the spot with cow-dung you go and invite my brothers and their families. I shall bathe<sup>12</sup> and go and bring a pumpkin."

"Very well, my son," his mother replied, "it is good what you are saying. So we shall have the firstfruit-offering to-morrow."

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<sup>12</sup> Bathing is always preparatory to performing a sacrifice or an offering.



Ado sari dosar hilok khangé ado onékin rorlet lekagekin kajketa Dadatteko hō jotogekin nēotakekōa; ado onko dō ako akoko mēnjoñ kana, Henda ya, oraḱre ma ceḱ hō banuḱṭaḱin. Ceṭkin jom ocobonte abo dōkin nēotayefbona?

Ado sari uni hārū korā dōe umente sēnkate mitṭaṇ hoṭoṭ, okaṭaḱ joto khonak maraṇ jo ṇelok kan tahēkan, onageye goṭketa, are mēnketa, Niṭe khan nāhāk sanam hoṛbon aṇṭaoka. Onka mēnkate sērāwakgeye goṭketa, ar goṭkate onko dadattekoak oraḱ sentegeye goḱ aguketa; unre onko hōko ṇelledgea.

Ado oraḱte idikate bhitarte ye aderketa, ado boṅgae ṭhene samaṇketa. Ado sim boṅgako leka churite hoṭok ṭhene reta topaḱ goṭketa; ado eṇgatteḱ hō ṇdegeye tahēkana. Adoḱe reta topaḱ goṭket khankin ṇelketa, baṇma, ona hoṭoṭ bhitrire dō eḱen caolete pereḱ akan. Ado haṭaḱ agukate onarekin koṭaketa. Ado onare hō baṇ sahoṭ caba-lente mitṭaṇ daṛaḱ hoponrekin upketa, ado ona hō thoṛage baṇ pereḱlena; serom daṛaḱ gan hoeyena. Ado aḱi baṛiḱkin raṣḱayena; ado ona katha dō aḱin moṭoregekin dōhoketa. Bana hoṛkin mēnketa, Noa katha dō balaṇ lai baṛaea, baṇkhanko kombroetalaṇa.

Ado onkakin galmaraoḱette aḱi raṣḱaḱate ona caolekin soḱ aguketa, ar ona hoṭoṭ hartateḱ dōkin hoyoketa, ado hoṛko andhako laḱiṭ ona dōkin utuketa, ar daḱ hōkin utuketa, ar eṇgatteḱ dōe metadea, Ma ayo, am dō khub utaḱ dakaeme, jemōn dadaṇteko ar hiliṇteko sanam hoṛko aṇṭaok leka. Eṇgate dadaṇteḱoko nēotalet-laṇre dō kaṭiḱ kaṭiḱ dakako emaṭlaṇa. Alaṇ dō khub titiṭlaṇ jom ocokoa. Judi noate bako aṇṭaok khan, arhō mitṭaṇ iṇ goṭ aguia.

<sup>13</sup> All sacrifices (except to the Ancestors) are done by the Santals by cutting the head off; the Hanuman boy imitates this by cutting the 'neck' of the pumpkin.

<sup>14</sup> One form of the baskets used by the Santals is called daṛaḱ; they are flat-bottomed and shallow, but fairly large. At the marriage-ceremony the bride is lifted up sitting in such a basket, when the bridegroom, riding on the shoulder of his relative, applies sindur to the bride's forehead.

<sup>15</sup> Before being used for food, the rice is always cleaned by being pounded in a husking-machine. This is different from the first husking.

Truth to tell, the next day they did as they had talked together. They also invited his brothers and their families, all of them. Now these were saying among themselves: "Look here, these two have nothing in their house. What are they going to let us have for food, since they are inviting us?"

Now, truth to tell, the Hanuman boy had his bath and went and plucked a pumpkin, the one that was looking biggest of all, and said: "When I take this, we shall have enough." Thinking this, he plucked the big one, whereupon he carried it home past his brother's houses; at that time they saw him also.

Having brought it home, he put it inside the stall for the Ancestors, and offered it where they offer to the spirits. Just like they do when sacrificing a fowl, he cut it off with a knife at the neck<sup>13</sup>; his mother was also there. When he had cut off the top, they saw: the inside of the pumpkin was full of only rice. Having brought a winnowing-fan, they shook the rice out in this. As this could not hold all, they poured rice out into a small flat basket; it lacked only a little that this also was filled; it was about as much as a three-quarter-full flat basket<sup>14</sup>. They were awfully glad; but this matter they kept to themselves. Both of them said: "We shall tell nothing about this matter; else people will steal from us."

Having talked in this way, they cleaned<sup>15</sup> the rice, whereupon they pared<sup>16</sup> the skin of the pumpkin, and, to mislead the others, they made this into curry; they also prepared curry from split peas. He said to his mother: "Now, mother, prepare a great quantity of rice, so that my brothers and sisters-in-law all may have sufficient. Dash it, when my brothers invited us, they gave us only very small portions. We shall give them large portions to eat. If there is not sufficient for them in this one, I shall go and fetch another."

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<sup>16</sup> Lit. 'shaved'.

Ado engattete menketa, Baña, babu, tehen dō alom aguia, niā caotege nāhāk in aṇtaobona.

Ado menketa, Acha bogege eṇḍekhan.

Ado sari daka utu sanam tearenre hō, onko dadatteko dō bako hijuk kan. Ado uni korae menketa, Henda ayo, dadanteke dōm lai akawatkoa sē bañ? Nit hō bako ṇelok kan dō.

Ado menketa, Baña babu, lai akawatkogeā.

Ado menketa, Bako hijuk kana. Okpe toraṇ ṇel agukoa. Ado onka menkateye calaoena. Ado metako kana, Cele, dada, bape calak kan dō? Enaṇ khon in ṇel horetpea, adō bape calak kanteṇ pañjayetpea. Jham jhumbo jarwa bara godoka, adō jom bara-katebo apan apin barayenge.

Khange adō dadattekokoko meneta, Henda ya, ceṭ nāhāke jom ocobonte nunaḱ dōe nēotayetbona? Bejāe khulasae roṛet dō bhala. Acha, delabo ṇeltaea, ceṭ leka bhalae khawan dawanbona. Ado onka menkate jotoge adō uni oṛakteko calaoena. Ado aiso baiṣo aḍi rehlaṇ pehlaṇ durupe metatkoa. Ado khange oṛakteye bolō gōtena, adō engattete metae kana, Cele ayo, tear akatam sē bañ?

Ado uniye menketa, Hē, sanamak teargea.

Ado uniye menketa, Acha, eṇḍekhan ma dadanteke dak taṇ hotakome.

Ado uni buḍhia hōr dōe menketa, Hape babu, thoṛa patra bañ hoe akana; inaṇ rokḷe khange nāhāk kam dō sariakua.

Ado menketa, Acha bogege eṇḍekhan ma curemar rokḷe hōdme. Ado dadattekoe metako kana, Iā dada, hape mit ghari, thoṛa patra okulaṇ ṇōḷgea; inā tearlen khange nāhākbo jom goda.

Ado sari joto hilitteko hōko calaoena ar gidṛako hō, adō jotoge durupe metatkoa. Ado maraṇic dadatteṭ dō bae paṭiauk kante

<sup>17</sup> Before eating all wash their hands and rinse their mouths; this is made necessary by their having to use their fingers for eating; in any case a Santal would not think of eating without first having a wash. The water is given out separately in brass jugs (lotas) or something similar, and this serving of water is tantamount to telling that now they are to take their seats for eating.

"No, my boy," his mother replied, "don't bring any to-day; I shall get enough for us with this rice."

"Very well," he said, "that is all right then."

Now, truth to tell, although all was ready, the brothers did not come. So the boy said: "Look here, mother, have you told my brothers or not? There is nothing to be seen of them even now."

"No, my son," she replied, "I have certainly told them."

"They are not coming," he said; "I shall at once go and see what is the matter with them." Saying this he went and said to them: "Well, my brothers, how is it you are not going? I have been expecting you for quite a while; and as you are not coming, I am looking you up. Let us all come together now at once; when we have had our food, we shall go each to our homes."

The brothers were saying among themselves: "Look here, you, what has he to give us to eat that he invites us, so many people? He talks amazingly self-confidently, I wonder. Very well, come along, let us see what he has, how he is going to feed us." After this talk they all went to his house. With exquisite politeness he asked them to sit down, whereupon he went inside and spoke to his mother: "Well, mother, have you everything ready or not?"

"Yes", she replied, "everything is ready."

"Very well then," he said, "be quick then and pour water<sup>17</sup> out for them."

"Wait a little, my son," the old lady said, "some leaf-plates<sup>18</sup> are not ready as yet; as soon as I have stitched them presently, the work will be finished."

"All right," he said, "that is well then; please hurry and stitch the plates." So he spoke to his brothers: "I say, my brothers, have patience one moment; a few leaf-plates are wanting; as soon as they are ready, we shall at once have food."

Truth to tell, all his sisters-in-law also came and their children also, and he asked them all to sit down. The eldest brother did

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<sup>18</sup> At feasts most people are served on plates and in cups made from leaves (mostly of the sal tree). Once used, these are thrown away.

sari orakteye bōloyena; adōe mēnketa, Hape sēh nēl bara agulege, bhala cetkoe kulau julau akata. Ado sari bōlokatēye nēlket dō, sari mit dāurakin daka akat. Ado adi bariče haharayena, adōe mēnketa, Okarekin nāmkette nunak dōkin bhojketā? Ona katha ac mōnregeye dōhokata; cet hō bae mēnlefa.

Ado phuruk patra tearente dake tañatkoa, adō sanam hōr mit dhaoteko abukena, adō daka jomko durupena. Ado uni ēngattēge jōtō hōr dakae ematkoa. Adōe galmaraoako kana, Noa dō babu, hōtōtē nāwāikettaliña, ona reak kana. Adōe mēnketa, Ako hō nāwāi jōkhenko laiatbona, alañ hōlañ laiakoa. Ado ona reañ bhoj daka kana.

Ado unre uni hārū korae mēnketa, Ape ma dada, hōrope nāwāiketā, unre daka hō kañic kañicpe emoka, ar iñ then nēlpe. Ma arhō okōekope jom juñuj khan dō, ayo kōeyepe; ma jetnape jom, unakge nāhāke emapea. Ado inako jom barakateko apan apinena.

Ado unkin ēnga hōn dō ona hōtōtē caolekin nāmkette cet bañ se, adi raskakin aikauketā. Ado dinge setak ayup ona kurāu dō bana hōrtekin hiria, adi cikisakin lagaoketa. Ado onkoak hōro hō beleyentakoa, ar nukinā hō beleyena. Ado hōroko ir baraket khan, nukin hōkin got agukettakina. Ado cet bañ se, gota orak tēreñ gōreñkin dōhō perećketā. Ado khōrca cabalentakin khange, mitñā gankin posakle khange aema caole hoe gōdōktakina, adō onkate unkin dō gota bōchōr reak jomak hoeyentakina.

Ado tahēn tahēnte, kathae, tin din badre cōñ onko dadatteko sadom kirinō calak lañitko riāuena. Ado khange uni hārū korā hōe mēnketa, la ayo, dadante ko sadomko kirinjoñ lañit; iñ hō onko sāoteñ kirin āgujoña.

<sup>19</sup> The mother addresses these sons of hers with the word used by an older person to any younger man; a mother may also address her sons in this way, but it is not a term of endearment.

not believe anything, so he really went inside, saying: "Wait, let me first have a look round; I wonder what he has provided." He actually went inside and saw, they had really prepared a flat basket full of rice. He was utterly astonished and said: "Where have they got enough to make such a big feast?" He kept this matter in his mind, he did not say anything.

After having made the leaf-cups and leaf-plates ready, she poured water out for them; all of them washed their hands at the same time, whereupon they sat down to eat. The mother served them all with their food and was talking to them, as she did this: "This, young man<sup>19</sup>, is pumpkin of which he has made a firstfruit-offering; it is in connexion with this. He said: 'When they were performing the firstfruit-offering, they told us; we shall also tell them.' This is what there is about this feast."

Then the Hanuman boy said: "You, my brothers, performed the firstfruit-offering of your paddy; on that occasion you were giving only small small portions, and now look how it is here with me. If any of you wants a second helping, ask mother; howsoever much you will eat, she will give you." After having had their food, they separated.

Now mother and son found rice in the pumpkins, you have no idea how pleased they felt. Daily, morning and evening, both of them went to see their clearing; they took great care with it. The others' paddy ripened, and what these two had also ripened. When the others had reaped their paddy, these two also gathered their fruit and brought it home. You have no idea, they filled their house, every corner, and when their foodstuff was finished, if they only broke one or so open, they had at once a lot of rice. In this way these two got food to last them the whole year.

As time passed, people tell, after who knows how long a time, his brothers spoke to each other and agreed to go and buy horses. Then the Hanuman boy also said: "I say, mother, my brothers are going to buy horses; I too want to buy one together with them."

Ado engattete menketa, Ia beta, onko do taka poesa menak-takoa, inateko kiringkoa; alaŋ do cet hō banuktalaŋ; cettem kiringkoa?

Ado uni korae menketa, Henda ayo, cet hō banuktalaŋa?

Adoe menketa, Cet hō, beta, banukan. Nēkē caolege menaka ar miť burhu baber, ar bankhan do cet hō banukan.

Ado uni korae menketa, Den endekhan, inā burhu baberge emame.

Adoe menketa, Henda beta, noate do ente sadom doko emama? Ohoko emlema.

Adoe menketa, Den enteŋ idi gelaŋa, adoko ematre hō baŋre hō. Ado sari inageye emadea, adō onko dadatteko sāote nui hō calak kana. Adoko metae kana, Henda ya, okatem calak kana?

Adoe menketa, Ape sāote in hō sadom kiring in calaka.

Ado lajaoko aikauetteko metae kana, Am do ale sāote do alom hijuka. Ado onka dhurmako ruhekede khane tayomena.

Ado calak calakte miť then ul jo akanko namketa, adoko menketa, Hārui taheŋ khan do, noa ul belebo tiok ocokoa.

Ado uni hārū do tinre cōe lahayente ona ul dareregeye deŋ akan. Adoe ror gotketa, Menange cōŋ, dada; adō ulpe jom khan dōŋ nūrhawapea.

Adoko menketa, Ma ya ente, nūraleme. Ado sariye nūr bara-watkoa. Ado arhōko calak kana. Atra dhur senkate khange arhōko ruheť nirkede. Ado ontorege uni hārū doe tayomena. Khange adō mittaŋ khuliye namketa, ado onkoe sen jitau nōk

<sup>20</sup> Rope is perhaps misleading. What the Santals call baber is some kind of cord or string, manufactured by themselves. A baber made from hemp is used for stringing their bedsteads; it is kept in a kind of hank or bundle. It is probably such a bundle that is here referred to.

"You see, my son," his mother said, "they have money; with money they may buy; we two have nothing; what will you buy them with?"

"Look here, mother," the boy said, "have we absolutely nothing?"

"There is nothing at all, my son," his mother replied. "You see here, we have this rice and one bundle of rope<sup>20</sup>, otherwise there is nothing."

"Give me that then," the boy said, "give me the bundle of rope."

"Look here, my son," she said, "do you think they would give you a horse for this? No, be sure they won't."

"Give it me," he said, "anyhow I may have a try, taking it along, whether they will give me or not." Truth to tell, she gave it to him, and he too was starting together with his brothers. But they said to him: "Look here you, where are you off to?"

"I also," he replied, "am going to buy a horse together with you."

They felt ashamed, so they said to him: "Don't you come together with us." As they drove him away with scolding, he lagged behind.

As they went along, they, at some place, found a mango tree full of fruit, and said: "If the Hanuman had been here, we might have made him pluck mango fruits for us."

Now the Hanuman some time or other had come in advance and had climbed this mango tree. So he called out: "Why, I am here, brothers, and if you want to eat mangoes, I shall throw them down to you."

"Well then, since you are here," they said, "throw down to us." And, truth to tell, so he did. So they started again. When they had reached about halfway, they again commenced to scold him and drove him away. Somewhere there the Hanuman lagged behind; then he found a bed-stringer's pin<sup>21</sup>, and he let the

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<sup>21</sup> A *khull* is a pin made of bamboo and especially used when stringing a bedstead to move the strings close together.



ocoatkoa. Khange uni dɔ ɛtak hortɛ onko khon lahateye nɪr lahayena; adɔ ɔntɛ khone nɛl darametkoa.

Arhɔko tiok nɔkkɛdea, mɛnkhan uni dɔ lahategeye calao idik kana, onko then dɔ bae nɛl ocoɔ kana. Adɔ onka onkate sadom palko tiokkɛta, ar ayup hɔ ayupena. Adɔko mɛnkɛta, Teheɲ dɔ ayupena, babo kiriɲkoa. Gapa setakrebo kiriɲkoa, adɔ dɛckate ɛkkalɛ oraɔtebo sɛn utaroka. Adɔ onka bujɬau barakateko ɖerayena.

Ar uni hɔrɪ dɔ ɛkkalɛ onko sadom goraregeye ɖerayena, koale cɔtreɛɛ durup akana. Adɔ un jɔkhɛn onko sadomko galmarao kana, Teheɲ dɔ gahrɔkko hɛɛ akana; ɔkoɛko cɔn nɔhɔkko kiriɲ idibon. Adɔ onako galmarao kan khan, uni hɔrɪ dɔ thirkateɛɛ aɲjomjon kana. Arhɔ onko sadomko mɛpɛn kana, Henda ya, bhalako kiriɲbona; adɔ ɔkɔɛ tinɔkbo dɔr dɔreaka? Adɔko mɛnɛta, Iɲ dɔ ninɔk kɔs; iɲ dɔ nunɔk kɔs; onka apan ɔpinko laikɛta. Adɔ miɲtaɲ ghurɪɛ tahɛkana, adɔ uniye mɛnkɛta, Iɲ dɔ ɔtte barɔ kɔs ar cɔɛ cɔɛte barɔ kɔs iɲ dɔr dɔreaka.

Adɔ khange uni hɔrɪ kɔra dɔ onkaɛ aɲjomkɛt khan dɔ, hare phareɛɛ ɔrgoyente uni ghurɪ sɛ ɛɲga sadom, ɔkɔɛ barɔ kɔs siɲ nɪndai dɔr dɔreake mɛnkɛt, uni sadom jaɲgare sɛ khurɔ latarre khuciye kuɲam biɬadea. Khange tho uni sadom dɔɛ lɛɖhayena, adɔ khɔrdɛt khɔrdɛte tarameɛt kana.

Adɔ dosar hilok khange onko dadatteko dɔ sadom palteko calao gotena, adɔ uni hɔrɪ hɔ ɔndɛko namkɛdea. Adɔko metae kana, Henda ya, tinrem hɛɛ akana?

Adɛ mɛnkɛta, Nitge, dada. Adɔ sadomkoko bachao barayetkoa, khub moɲa moɲakoko bachaoketkoa. Adɔ dɔr damkateko kiriɲketkoa. Ar un jɔkhɛn uni hɔrɪ kɔra dɔɛ thir akana, cɛt hɔ bae mɛn barayeta, onkoak dɔr damgeɛɛ aɲjom kana. Khange adɔko kiriɲketkote sadomreko aswarente oraɔ sɛn ɔguko reaɲko mohɲdayena.

<sup>22</sup> Lit. twelve kos, a kos being a distance of about two miles.

<sup>23</sup> A khuci is a pointed stick with which holes are made in the ground for putting stakes for beans, &c., in.

others gain a little on himself. Thereupon he ran in advance of his brothers by another road and was looking for their coming.

When they nearly reached him, he again went in advance of the others; he did not let the others catch sight of himself. In this way they reached the place where the horses were; at this time it was also getting dark; and they said: "It is night now, we shall not buy any to-day; we shall buy to-morrow morning; then we shall mount our horses and at once go straight home." Having come to this conclusion, they settled down for the night.

The Hanuman went to the stable and settled down there for the night, sitting aloft on a beam. During the night the horses were talking together: "To-day some buyers have come; who knows which among us they will buy and take away." While they were talking together in this way, the Hanuman was quietly listening. Again the horses were speaking to each other: "Listen, I wonder whether they will buy us; how fast is any one of us able to run?" So they said: "I can run so many miles; I can run so many miles." In this way they told how fast each of them could run. There was a mare there, and she said: "I am able to run twenty-four miles<sup>22</sup> along the ground, and in the air I can run twenty-four miles."

When the Hanuman boy heard this, he got down in a hurry, and in the foot or rather in the hoof of the mare that said that she night and day could run twenty-four miles, on the underside, he drove a dibble<sup>23</sup> in. Consequently this horse became lame and limping.

The next day his brothers at once went to the place where the horses were; here they also met the Hanuman and asked him: "Look here you, when have you come?"

"Just now, my brothers," he replied. So they commenced to select horses; they selected the very fat ones, and, after having agreed on the price, they bought them. At this time the Hanuman boy kept quiet; he did not say a single word, he was listening to their bargaining. When they had bought the horses, they mounted and started to take them home.

Ado onko senen tayom uni hãrũ doe ror sadeketa, Henda ho, sadom kisãr, nui sadom doe ceka leðhayentama? Ađi haron dhorok dhoroke tarameť do. Tis khone leðha akantama?

Ado uniye menketa, Hola do besgeye tahẽkana; noa ninda bhitartegeye cekayen con.

Ado uni hãrũ menketa, Nui sadom do ran ocoyem, banckhane rohõr gujuktama. Mase ñeleme, tinak harkhete tarãkana.

Ado uni hõre menketa, Oko baðae, sadom do jãhã rog namketkoa menkhan, ran 'ocokore hõ bako bancaoka. In do ađi sedae macha khonge ente sadom in asul akatkoa. Adon ñeletkoa, jãhã rog namketkoa menkhan, jãhã tinakem ranako, enrehõ bako bancaoka, gujukgeako.

Ado uni hãrũ menketa, Eñdekhan ma nui do nenkare akriñem nãhãke gujukgea. Nitok do eñdekhan nui doe okajentama.

Ado uni hõre menketa, Nui leðha sadom do ente okoe hataoea? Nonka leðha ñelte do cele hõ ohoko hataolea. Ado de ente, amgem hataoe khan don emama. Ar se uni hõr do bae baðae kana, nui sadom do nunake ðar ðareaka mente, ar nuige sadom doe leðha oco akadea mente. Ona katha se bheđ do uni hõr do bae baðae kana.

Khange ado uni hãrũ menketa, Henda ho, nui sadom do tinakem damea?

Ado uni hõre menketa, Entem hataoe khan don damama.

Ado hãrũ menketa, Hatao mañ hataokege, menkhan in do bin damteñ nam kana; judim emañ khan don ran gelakea, adoe beslen khan don decaea; ar bae beslen khan, ma enteye gujukge.

Ado uni hõre menketa, Ado ente nun din in jotonkedeade, ado thora thuri hõ bam emaña?

Ado hãrũ menketa, Dam tahen khan do ente, thora thuriñ emkemgea, ado dam hõ banuktiña. Ar jãhãre rinkatere hõ, thora

<sup>24</sup> It might be noted that the Santal text, except at a couple of places, speaks of a horse that might be supposed to be a male.

After they had left, the Hanuman opened his mouth: "Look here, you horse-owner, how is it that this horse of yours has become lame? She<sup>24</sup> is in great distress limping. Since when has she been lame?"

"Yesterday she was quite well," he replied; "something or other has happened to her during the night."

The Hanuman then said: "Let the horse be treated by a doctor, else she will become emaciated and die for you. Look at her, with what difficulty she is walking."

"Who knows," the man said, "if horses contract some disease, they do not recover, even if you give them medicine. You see, I have for a very long time been rearing horses, and my experience is that, if they get some disease, they do not recover, however much you give them medicine; they die."

The Hanuman then said: "Then sell this one as she is; she will die presently. Now this one has become useless to you."

The man replied: "Who do you think will take this lame horse? When they see how lame she is, surely no one will take her. You then, if you will take her, I shall let you have her." Now the man did not know that this horse was able to run so much, nor that the Hanuman had lamed the horse. The man was in ignorance of it.

"Look here," the Hanuman asked, "what price will you put on this horse?"

"In case you will take him," the man said, "I shall name you a price for her."

"I might take her," the Hanuman replied, "but I want her for nothing; if you will give her to me, I shall try to treat her; and if she recovers, I shall ride on her; and if she does not get well, then she will die."

The man then said: "Well, you see, I have taken care of her for such a long time; will you not give me just a little?"

"Well, if I had anything to give," the Hanuman replied, "I might have given you a little; but you see, I have nothing. And

thuři dam emam khan, bes dō bes kangea. Adō nonđe in dōn bujhauefa, sadom jel ma cele hō bako jomef, ar harta hō sadom reak ma cele hō bako hataoef. Jel ar harta tanak judi akriñok khan dō, dam in emlere hōe gođen khan, inakote ona dam in adaikea. Se hō tho bañ jutok kana. Ar amgem laiyefta, rog namleko khan dō, bako besok kana. Adō onatege dam emok dō bañ sanañ kana. Adō nōkōe burhu baber menaktiña; judi niā babertem emañ khan, in hataokea.

Adō uni hore menkefta, Mit taka gan ente bam em jutujoka?

Adō uni hārūi menkefta, Baña ho, inā chađa jāhānak dō qhōñ em darelea. Adō amge de khusikme. Judi inā burhu babertem emañ khan dō hēge, ar bañkhan in calak kana. Enan khon ađi hābić nonđegeñ durupena, adō jāhānakko balañ dandha bara joña?

Adō uni hōr bujhañ barakateye metadea, Acha ho, khusiyenañ. Den enđekhan, inā baberge emañme ar ma idiyem. Menkhan aikha okoe then hō alom lai baraea, nui sadom dō burhu baberten hatao akadea mente.

Adō hārūi menkefta, Acham emañ khan dō, okoe then hō qhōñ laia. Adō amgem lai barae cōñ ceť cōñ?

Adō uniye menkefta, Ceť in dōñ lai baraea?

Adōe menkefta, Hē, paseť okam menketge, mittañ sadom dō burhu baberten akriñkedeadea mente.

Adō uni hore menkefta, Cedak onka dōñ laia? In geñ emam kana, arhō inak bhōromgeñ bhañgaoa? Ona dō qhō hoelena. In dōñ mena, Sadom kiriñ gahrokkō heđlana; unrege ninañ se inak sadom dōñ akriñketkoa. Inatege in dōñ solom loťoma. Lai bujhi, amgem lai khan.

Adō hārūi menkefta, Khusitem emañ khan, cedak in laia?

if I borrowed somewhere and gave you a little for her, it would be all right, quite so. But here in these parts I understand that people do not eat horse-flesh, and no one will buy the hide of a horse either. If the flesh and the hide could be sold, I might get the price back thereby, when she died, even if I had paid for her. Consequently this will not do; and you yourself say, when a horse gets a disease, she will not recover. Therefore I do not wish to pay anything. But you see here, I have a rope bundle; if you will give her to me for this, I may take her."

The man then said: "Could you not then give me as much as one rupee besides?"

"No," the Hanuman replied. "Besides this I am quite unable to give anything. Please yourself; if you let me have her for the rope bundle, well and good; otherwise I am off. I have been sitting here for a long while since early morning; is it not time for both of us to do something?"

After having thought the matter over, the man said: "All right then, I am pleased. Here with it then, give me the rope bundle and take the horse away. But mind, don't tell anybody that you have bought this horse for a bundle of rope."

"Very well," the Hanuman said, "since you are giving her to me, I shall certainly not tell anybody. But you yourself, you will tell perhaps?"

"Why should I tell?" the man said.

"Well," the Hanuman replied, "perhaps you might say: I have sold a horse for a bundle of rope."

"Why should I tell this?" the man said. "I am giving her to you; in addition to this, should I publish my own shame? This would never happen. I shall say: 'Some horsedealers came; at that time I sold so and so many horses'; in this way I shall pass the matter off. There will be a story, if you tell."

"If you give her to me of your own will," the Hanuman said, "why should I tell?"

Adqe menketa, Baña, ma khusitegeñ emam kana. Dēn ona baber emañme.

Adq sari uni sadom reak dam dq ona burhu babere emadea, uni hōe hataoketa, adqkin dub danena. Adqe tiak idikedeā. Adq uni hārū dq uni hōr then khone danañen khan, ona jaṅgare khuciye kuṭam bitade tahēkan, onae q̄r tofkettaea. Khange uni sadome aosanen khane bes gōtena, adq aḍi sojheye tarām getketa. Adq khange uni hārū dq aḍiye raṣkayena. Khange adqe deḡ gōtena, adq ceṭ bañ seye kamsaokedeā se, aḍi tapis tirit lekae daṛ ocokedeā. Adq onkoe tiok nōk̄ketko khan, aḍi coṭteye daṛ ocokedeā. Khange adq sari onko dqe paromketko khan, aḡe lahate oraḡe tiok̄keta. Adq tiok̄kate chaṭka duarre tolkate lobok̄ko, dakko, jōtqe sor akawadea, ar aḡ dqe um heḡente daka utu jom̄kate adq onko-geye nēl hōrefkoa.

Adq inā miṭ ghaṛi tayom khange sari onko dadatteko hōko seṭerena. Khange sadom toḷ akadeko nēlkede khanko kuliyetkoa, Henda ya, uni dq oḡqeren sadom kanae?

Adqko laiatkoa, bañma, Hārūi kiriñ aḡu akadea. Khange adq sen sorkateko nēl baṛa aḡukedetaea. Noko dq sanam hōr aṇḍiāgeko kiriñ aḡuketkoa, ar uni dqe eñga kantaea. Khange adqko jiraṇu baṛayena.

Adq baṛsiñ pē māhā tayom khangeko menketa, E ya, ma bhala bon kamsao haparaoa, oḡqeren tinak̄ko daṛ daṛeaktabona. Adqko menketa, Acha bogege, eṇḍekhan mabon kamsao haparaoa. Adq sariko kamsao haparao kana, adq jōtq hōrren khon uni hārūrengē baṛti dqe daṛ daṛeak kana — q̄t q̄tte, kathae, baṛq kōs, arhō coṭ coṭte, kathae, baṛq kōse kamsaokedeā. Khange adqko haharayena, adqko metae kana, E ya hārū, dini nui dq emalem, am dq alerenle emama, bōdōlkoabo.

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<sup>25</sup> The Santals like symbolic action; it is a common thing with them, on completion of a deal, to show that all is in order, for both parties to give each other a piece of d u b (or more commonly by the Santals called d h u b l) grass (*Cynodon dactylon*, Pers.); this grass is common everywhere in the country. It is a kind of receipt and acknowledgment.

"Quite so," the man said, "of my own will I am giving her to you. Please, let me have the rope bundle."

So, truth to tell, he gave the man the bundle of rope to pay for the horse, and he on his side took her, and, as proof of the bargain, they gave each other a piece of dub grass<sup>25</sup>. The Hanuman led the horse away; but when he had reached out of the man's sight, he pulled out the dibble he had driven into the leg. When the horse felt the relief, she at once became well and walked along without limping. The Hanuman became very glad and mounted the horse and galloped her, at top speed straight away he made her run, you cannot imagine how he made her gallop. When he had nearly overtaken his brothers, he made her rise high into the air. And when he had in this way passed the others, he reached home in advance of them. Having arrived there, he tied the horse at the entrance from the street to the court-yard and brought husks, water, all that was necessary to the horse, and himself went and had a bath, and, having had rice and curry, he stayed waiting for the others.

A short while afterwards his brothers also, truth to tell, arrived. When they saw the horse bound there, they asked people: "Look here, you, whose horse is this?"

They told them that the Hanuman had bought and brought her. They came near and looked at the horse. Now they had all of them bought males, and the Hanuman's was a mare. After this they had a rest.

A couple of days afterwards they said: "I say, let us have a race, and find out how each one of ours will be able to run." "All right," they said, "let us do so then." Truth to tell, when they were having the race, the Hanuman's horse beat the others — along the ground, people tell, he made her gallop twenty-four miles, and again through the air twenty-four miles. Then they were astonished and said to the Hanuman: "You Hanuman, come, give us this one, we shall give you one of ours; we shall make a barter."



Ado uniye mēnketa, Baña, dada, qhōñ bōdōllea. Ape dō lahate hat bachatepe kiriñ akawana, ar iñ hō onkage hat bachateñ agu akawana. Qhōñ emlena. Adoko thir barayena.

Ado khangē sari cekakote cōe jurau barawante dosar tesar serma khangē nui hō bes enka jom purauk leka dōe arjaoketa; adōe mēnketa, Iā ayo, ma nēs dō iñ lāgit bāhulañ nāmkoa.

Ado khangē uni ēngattēt dōe hāriā busiayena; adōe mēñjoñ kana, Nui lagat bahu dō bhala cēt lekankōñ aguaea? Hōr ma qhōko rēbenlen, ar hārū jat ma hōr rōr bako baḍae. Cēt lekankōñ aguaea? Ado onka hudis barakateye metadea, Hē, bābu, bahu dolañ nāmkoḡea. Ado hape ente, raebarkolañ sapleko bañ?

Adōe mēnketa, Acha boḡege, ma ēṇḡekhan raebarko dhurau-kom. Bhala onko cētko mēna, ona katha laiañme.

Adōe mēnketa, Acha boḡege.

Ado ina dosar tesar khangē sari uni ēngattēt dōe hudis thikkettēye metadea, Iā beṭa, nōkōē ēn hilok bahu reak kathalañ galmaraoleta; adō onka lekate raebarkōñ dhurau gelaketkoa; adoko metadiña, kathae, uni hōponme kōra dō aṭteḡe bahu dōe nāmkoa; am dō ēkēn ḡonōñ pōn juraukakme. Onka, beṭa, raebarko doko metadiña.

Adōe mēnketa, Acha ayom laiañ khan dō besḡe. Eṇḡekhan iñ nām agukoa. Ado ḡonōñ pōn dō tināk lagaoka?

<sup>26</sup> A marriage-broker is essential for a regular marriage; the contracting parties are really the two families, the young couple being now-a-days permitted to have the power of refusal. The boy's father or family will engage a man or (more frequently an elderly woman) to find a suitable girl.

<sup>27</sup> A man (or his father) buys his bride, that is to say, the legal base of matrimony is the proprietary rights of the husband in the woman, acquired through purchase. The price paid should not be taken as an equivalent, but as a symbol, showing that the girl has passed from one family to another.

"No, my brothers," he replied; "I shall certainly do nothing of the kind. You were the first to choose and buy, and I also in the same way chose and brought mine. I shall certainly not let you have her." So no more was said.

Now, truth to tell, somehow or other the Hanuman gathered property, so after a couple of years he on his part earned well, and had sufficient food to last the whole year, and he said: "I say, mother, this year we shall get a wife for me."

His mother became quite dumbfounded and was saying to herself: "What kind of a wife am I to get for this one, I wonder? No human being will agree, and the Hanumans do not speak a human language. What kind of a wife shall I bring him?" Having thought over the matter in this way, she said to him: "Yes, my son, we shall find a wife. But wait a little, before anything else we must arrange with a marriage-broker"<sup>26</sup>.

"Very well," he replied, "engage a marriage-broker then. Tell me what they have to say."

"All right," she said.

Truth to tell, a couple of days afterwards after having turned the matter over in her mind and come to a resolve his mother said to him: "I say, my son, you remember, we talked the other day about a wife for you; in accordance with this I tried to engage a marriage-broker; but they said to me: 'This son of yours will find a wife for himself; as for you, you only collect the bride-price<sup>27</sup> money.' This, my son, is what the marriage-brokers said to me."

"All right, mother," he replied, "as you have told me this, it is good. Consequently I shall myself find and bring one. What is the bride-price charged?"

Ado uniye menketa, Henda babu, dangwako se rangi chadui kom agukoa? Rangi chadui ko do thorage lagaoka, ar dangwako khan do, pondro solo taka lagaoka.

Ado menketa, Ia ayo, dangwakoñ agukoa.

Ado menketa, He beta, dangwakom aguleko khan do, adin khusik kana.

Ado menketa, Gapa mean khangen calao godoka.

Ado sari mit din do setakreye lai otadete ac do bahu name calaoena. Ado engattet doe meneta, Cele ban nahak am do rebenam. Seta then nahakko laga ocome do ban? Onka uni doe rorjon kana.

Ado sari uni hãrũ do dher sangingeye calaoena; ado calak calakte mitten bandre kuriko do lanthikate umok kane nelketkoa. Ado onko then nir senkate mit horak khandi kicri balankateye atkirketa, ado mittan darereye decena. Ar un jokhen onko kuriko do botorte adiko kikiakuketa, ado atkirkettae kuri do bogeteye rak barayeta.

Ado khang uni hãrũ do rakapkata ona ancartet do dare khone tamkur got akata. Ado onko kuri doko nelket khanko menketa, One con na, darereye rakap oto akattam. Ado mit horak khandite bandiyente ona dare thenko calaoena. Khanko nelkede menaega. Adoko menketa, Dentae, hãrũ kora, mai reak kicri emkataeme.

Ado uni hãrũ menketa, In thene reben khan, in emkataea, ar bankhan ban.

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- <sup>28</sup> When a woman becomes a widow or is divorced, she is free to marry again; but as the marriage of a spinster with a bachelor is valid for the next world also and not influenced there by the remarriage of a widow or divorced person, the bride-price is only half of what is charged for a spinster. The ceremonies gone through with such women are different, and the marriage is for this world only.
- <sup>29</sup> The bride-price varies; it is three, five or seven rupees (always an uneven number); besides the husband has to give presents (clothes) to a number of female relatives of the bride. It may be from thirteen rupees and upwards all counted, quite apart from all expenses with feasting, &c., previous to and at the time of the marriage.

"Look here, my son," she said, "will you bring a spinster or a widow or a divorced girl? For widows and divorced women<sup>28</sup> the charge is not much, but in case it is a spinster, fifteen to sixteen rupees<sup>29</sup> will have to be paid."

"I say, mother," he replied, "I shall bring a spinster."

"Quite so, my son," she answered. "If you bring a spinster, I shall be very pleased."

"To-morrow or the day after, I shall start," he said.

And, truth to tell, he started one day to find a wife, after having told his mother this in the morning. His mother was saying: "Whoever will agree to become your wife? Won't they set the dogs on you to drive you away?" Such were her thoughts.

Truth to tell, the Hanuman went away to distant parts; as he was passing along, he saw a number of girls bathing naked in a pond. Running up towards these, he took the cloth<sup>30</sup> of one of them, ran away with it and climbed a tree. When this happened, the girls screamed from fear; and the girl whose cloth he had taken was crying sorely.

Having got up, the Hanuman let the border<sup>31</sup> of the cloth hang down from the tree. When the girls saw this, they said: "Look, girl, he has taken your cloth up into the tree." When the girl had taken round herself a cloth belonging to one of the others, they all went up to the tree. They saw him, there he is, where-upon they said: "Down with her cloth, Hanuman boy, give the girl's cloth back to her."

"If she agrees to become my wife," the Hanuman replied, "I shall give it her, otherwise not."

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<sup>30</sup> The Santals do not wear sown cloths (i. e. the old class of Santals who have not been in contact with other races). A woman has one piece of cloth, some nine cubits long, in which she drapes herself. They may sometimes use two separate pieces.

<sup>31</sup> The Hanuman does not let the piece of cloth down lengthwise; he simply displays it.

Adoko mēnketa, Ote na, hōtegeye rōre kana. Ado onkae rōrket khan dō, sari onko kuriko hō ado bako bōtorok kana, ado uni tuluc adiko galmarao kana, arko metae kana, Dēn hārū, emkataeme.

Ado uni dō onageye metako kana, In thene rēben khan, dōh emkataegee.

Ado onkae mēnket khanko eger gōtkedea, Cele bañ am dō jorokam lāgit?

Ado onkako mēnket khane mēnketa, Nētape ēndekhan, mae or tiok god ma. Ado ona añar dōe tāmkur nōketa ar arhōe rakaṇ gōfeta. Ado onka onkate sari cet muhni cōe lagaoketa, ado sari uni kurī dō adi garteye jhutiāu gōtkettaea. Khange sari onae bande akan tahēkan kicrić dōe bhandur gōtkata, ado sari ona kicrićtegeye or rakaṇkedea. Ado ac thene rakaṇkede khane harup sāohākedeteye bande ocokedea. Ado bandō Cando reak likhā bandō cet, ado uni kurī hōe mēnketa, Do na, ruarjōnpe, in dō nui thengeñ tahēna.

Ado khange onko kurī doko mēnketa, Delabon na, oṛakrebo lai hōda. Ado khange onko kuriko colaoen khan, nui kurī dōe gugukedete curemare atkirkedea, okare hō bae dōhō baraledea; ekkalte akinaṇ oṛakteye atkir idikedea.

Ado uni kuriren ēngat apatko laiatko khan, apat baret dō ak sarante ar setakoko aguketkote inā dhara dhari gōtako pakre barakedea. Adi barić inā dhara dhari gōtako sendra barakedea. Ado bako namlede khan, adi barićko rakketā. Ado barsiñ pē mähā dhābićko sendra barakedea, ado bako namlede khan, rak rakteko ruarēna. Ado onko gate kurige bogeteko ruhet baraketkoa, metaṭkoako, Cedak pahilre dō bape lai hōfeta? Ado onko kurī dō cet hō bako rōr ruarleta, kekleset hapeyenako. Khange adoko thir barayena.

<sup>32</sup> Lit. 'warm you', a slang expression; jorok means to warm oneself at a fire.

"Listen girl," they said, "you hear he is speaking our language." As he had spoken in this way, the girls also, truth to tell, did not feel frightened any longer; and they had a long talk with him and were saying to him: "Give it, Hanuman, give her back her cloth."

But he was saying the same thing to them: "If she agrees to become my wife, I shall give her cloth back to her."

When he spoke in this way, they commenced abusing him: "Whoever do you think will be willing to marry you<sup>32</sup>?"

When they had said this, he said: "Here then, take what is yours; let her reach out for it and pull it down." Whereupon he let the border of the cloth a little down and again pulled it up. In this way he, truth to tell, applied some spell or other, and the girl with all her might caught hold of her cloth. So, truth to tell, she threw off the cloth she had taken round her, and he pulled her up by her own cloth. When he had pulled her up to him, he embraced her and let her take her cloth properly on. Now whether it was her fate ordained by Chando or whatever it was, the girl called out: "Girls, go home, I shall stay with this one."

The girls then said: "Come along, girls, we must at once tell this at home." When the girls had gone, he took the girl on his back and ran off with her as fast as he could; he did not put her down anywhere; he took her straight away to their own house.

When the others had told the girl's parents, her father and brothers took their bows and arrows and brought their dogs and searched for the Hanuman all over the neighbourhood; they hunted eagerly all over the vicinity for him, and as they did not find him, they cried sorely. They hunted for him for two or three days; as they did not find him, they returned crying. They scolded her girl companions well and said to them: "Why did you not first tell at once?" The girls did not answer a single word; they were numbed with fright. Ultimately they quieted down.

Ar uni hārū dō idikate aḍiye khusiyena, ar uni kuṛi ḥelte hōj hō aḍi baṛiḱko haharayena. Adō bapla reakko neṇḍakeṭte bhōj reak ar haṇḍiko renakko tana bhanakeṭa; jemōn aḍi hako pako bapla hoe ḥodok lekako usaraketa. Adō neṇḍa dinre perakoko laiatkote jōṭoko jaorayena. Adō hōj leka onka bapla hoeyena ar haṇḍi maṇḍiko nū jōmketa. Adō ɣeṇkin tahēyena.

Adō uni hārū dō ɣeṇ onkate oṛak duare teṅgoketa. Adō uni hārū koṛa reak lilā dō cabayena. Adō uni baḥu kuṛige daka ṭukuḱko, oṛak duarko, jōṭoko jimawadea.

Adō cabayena katha dō.

### 80. Cemeṇ koṛa.

Sedae jōkḥen, kathae, miṭṭaṇ raje tahēkana, ar uniren dō barea ranikin tahēkana, chuṭki ar baṭki, ar nui baṭki raniren dō turui goṭenge taeako koṛa hoṇon dō, ar uni chuṭkiren dōe miṭ goṭengea, ar uni hō hōj manwa muṭḥan dō bae janamlena, uni dō cemeṇgeye janamkedeadea. Adōe janamen khan dō rajko laiadea, baṇma, nonkan gidṛa uni chuṭki rani dōe janamkedeadea, adō ceṭbo cekaeae, giḍikaeabo sebo tahē ocoaegea?

Adō raje meṇkeṭa, Noa dō aḍi hahara katha hoeyena; manwa kukhi khon se manwa kukhire Cando dō miṭṭaṇ janwargeye kolkedeadea, nōa dō aḍi ɣsombhog katha hoeyena, uniak ceṭ sana

<sup>33</sup> Eating and drinking together is symbolic; the Hanuman is now 'taken into caste' he is not an outsider any longer.

<sup>34</sup> A sign that the bride is now belonging to them, is one of themselves. A stranger would never be permitted to touch the cooking-utensils; and here all is given over to the girl's charge, the fullest degree of honour.

<sup>80</sup> <sup>1</sup> As in previous volumes where no narrator is mentioned, Sagram Murmu is the man who has taken the story down.

<sup>2</sup> Baṭki is the first wife with whom a full marriage ceremony is gone through; chuṭki is the second (or, if there are more wives, the last one). The first wife may be living or dead, it does not alter the designation. Two wives are not

But having brought the girl, the Hanuman was very pleased, and, seeing the girl, the people there also were utterly astonished. Thereupon they fixed a day for the marriage and made all preparations for a feast and for beer and so on; they worked quickly in order that the marriage might take place as soon as possible. On the day fixed they informed the friends, and all came together; and the marriage was gone through as with other people, and they ate the food and drank the beer<sup>33</sup>. Thereupon these two stayed together.

In this way the Hanuman made himself a house and home. The entertainment of the Hanuman boy is at an end; and they gave the bride charge of the cooking-pots, household and properties, in fact all<sup>34</sup>.

So the story is ended.

## 80. THE MONGOOSE BOY<sup>1</sup>.

IN olden times, people tell, there once lived a king; he had two queens, a second wife and a first wife<sup>2</sup>; the first queen was the mother of six boys, and the second queen was the mother of only one, and this one was not born in human shape; it was a mongoose<sup>3</sup> she gave birth to. When he was born, they informed the king, telling him that the second queen had given birth to such and such a one; "what shall we do? shall we do away with him or shall we let him live?"

"This is a very wonderful thing that has happened," the king replied; "from or in a woman's womb Chando has sent an animal; this is an awful thing that has happened; whatever His will may be, we shall see what this is; we are certainly not superior to

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common among the Santals, however more so now than formerly, when the first wife might bring in a second one, in case she did not bear children or was incapable of doing a housewife's work.

<sup>3</sup> Fairly common, also in the Santal country.



kana, onagebo nêla; uni khon tho qhobo jadalena, hormo bhitrire garhao ocoko reak do uniak dare ar uniak sana; adqe ematbon khan cetbo menkea; acha, ma tahê ocoae, harakaegeabon, adq tayomrebo nêla, bhala nui reak do cet hoeoktaea.

Adq kathae, raj onkaye menket khan, kathaeo tahê ocoadegea, nuu harakedegeako. Adq noko batki hopon korako harayen khan arko buden khan do uni cemeh gidra doko hirkhawae kangea, ar uni kakit engat hō, baro lekako rorte uni hōko cirhawea. Adq raj onkaye anjomketko khan mongereye menketa, en kathae, noko do qhoko suluklena, in ban hilok nukin doko dal goe atarkina. Adq onkaye bujhaū barakette nukin enga hon do pharakreye orakatkina. Adq onakate noko batki era hopon do jotoye bahu cabawatkoa; adqe menketa, Noko man bahuatko; adq nui lagit bahu do okareh namkoa? Adq bae khoro dareatko khan doe thirena.

Adq jotoke hara juanena, ar nui hō hor leakage, kathae, ror doe cetketa, onka leakageye rora, ar uni hōye harayena, ene tin titit cemehko haraka, in maran doe harayena, ar bahu do bae bahuadea.

Khange mit din do raje menketa, acen joto hopontet korakoye hohq jarwaketkoa, uni chutki hopon hōye hohqadea, adoko jarwayen khane metako kana, la beta, bahu barawatpean, ar nui do ban; adon metape kana, ma, in jivet minahre joton begar barakaepa.

Adq unre onko batki hopon korako menketa, la baba, ona katha do thikgem meneta; menkhan ale do noale metam kana, nitre hisa bakhra do bale hataoa, ale do den punji taka bare emalem, banij beparle sen lenge, am jivet menamre disomle

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<sup>4</sup> When the sons grow up and marry, it is customary that the father and sons 'separate'; the agricultural land is equally divided between them, the father generally keeping for himself as much as he gives to each son. As a rule the parents will stay with one of the sons, frequently with the younger one. The cause

Him; to let anything take shape in one's body, that depends on His power and His will. And as He has given us this, what can we say? Well then, let him live; we shall keep him and let him grow up; afterwards we shall see what his fate may be."

As the king spoke in this way, they let him live, people tell; they nursed him and let him grow up. Now, when the sons of the first queen grew up and reached the age of discretion, they felt abhorrence towards him; his mother they also constantly mocked, speaking of her in a dozen different ways. When the king heard this, he said to himself: "These children will never live in peace with each other; when I am no more, they will kill these two poor ones." Having come to this conclusion, he built a house for mother and son some distance off. Thereupon he procured wives for all the sons of his first queen and said: "Now I have got wives for these; but where shall I find a wife for this one?" And as he was unable to hear of any, he ceased to try.

Now all of them grew up into maturity, and the mongoose boy also, people tell, learnt to speak like a man; thus, just like the other ones, he was speaking. He also grew into maturity, just as big as a mongoose will grow, so big he became; and his father did not marry him to anybody.

Then one day the king said, — he called all his sons together, the son of his second wife he also called, and when they had come together, he said to them: "I say, my boys, I have got wives for all of you, only not for this one; so now I tell you this, while I am still alive, I shall settle<sup>4</sup> all of you in separate households."

Then the sons of his first wife said: "Quite so, father, it is quite right what you say; but we have this to say to you, at present we shall not take whatever may fall to our share; but please give us some money as capital, and let us before anything

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of this setting up separate households very frequently is that the women for some reason or other are unable to hit it off with each other.

dārālege, disomle nēl ācuranrege, adō ona puñji ṭaka khon bhala qkqeko dōle lab dāreaka seḷe nōksana, adō jāhānak gele jāhā cekae disom thōle nēljōngea. Ale dō puñji ṭaka baṛe emalem.

Adō sari raj hō onkoak kathae bataoket takogea, ar uni cemēñ koṛa dō Lelsiñko hūtum akadea, ar onēko galmarao kan jōkhēn uni cemēñ koṛa Lelsiñ dō cet hō bae rōṛ barayeta, thir akangeae. Adō kathae, enkako galmarao baraket khangē puñji ṭaka jōṭo hōṛge mimiṭ isiye ematkoa, ar uni Lelsiñ dō bae emae kana. Khange uni Lelsiñ cemēñ koṛa dōe mēnketa, Dēn baba, iñ hō imāñme, iñ hō noko dadañteko sāoteñ calaka bañij bepar.

Adō kathae, enkaye rōṛket khangē onko dadatteko dōko ruhet goṭkedeā, Dhut, am dō ale sāote dō alom hijuka, jāhāre seta tanakko ger goṭ adomea. Khange adō cet hō bae rōṛleṭa, hape hapeteye beret calaoena. Adō oraṅkre senkate ēngattete kulikedeā, Henda beṭa, cet laḡat raj dōe khojleṭmea? Adō unre onēko galmaraolet onako jōṭo kathaye laiaḡadea, bañma, raj dō nonka onkae mēñleṭa; adō dadañteko bako khusilente bepar laḡat puñji ṭakageko kōekedeā; adō mimiṭ isi ṭakae ematkoa, ar iñ dō bae emadiña, adō iñ hō onko sāote bepar laḡiṭ ṭakañ koelede khan dō dadañtekoko ruhet goṭkidiña, mēñketako, Ale sāote dō alom hijuka, jāhāre seta tanak ēngateko ger goṭ adomea. Adō onkako mēñket khan iñ dōñ beret hēcena.

Adō ēngattete mēnketa, Iṭ beṭa, ēñḡekhan eskare taheñ jōkhēn calakte kōeyeme. Adōe mēnketa, Acha, ayoñ calaka; are mēñeta, dadañtekoko mēñeta, Jāhāre seta tanakko ger goṭ adomea, cedak ayoko gēreña, iñ ki bud dō bañuktiña, onateñ ger ocoka? Hape se ṭaka khajuke imāñ, iñ hō tayom tayomte dōñ pañjakogea.

<sup>5</sup> A genuine Santal trait; they are very eager to get an opportunity of 'seeing land', as they call it.

<sup>6</sup> The name is possibly to be derived from the Hindi name for a mongoose, newal or neola. Siñ is a common patronymic among Hindus, also heard in Santal names as second part of the nameword.

<sup>7</sup> The small amount of rupees shows the influence of Santal ideas on a story, probably originally borrowed from others.

else do some trading; let us, while you are alive, travel in the country, let us have a look round in the country<sup>5</sup>; and then, with the capital given, probably some of us will be able to make a profit, or else lose it; but whatever happens, we shall in any case see the country. Give us some money for a capital."

Truth to tell, the king agreed to what they said. Now this mongoose boy they had named Lelsiñ<sup>6</sup>, and while they were talking, Lelsiñ did not speak at all, he kept quiet. Now, when they had had this talk, people tell, the king gave each of them as a capital for trading one score of rupees<sup>7</sup>, but he did not give Lelsiñ. Lelsiñ, the mongoose boy, then said: "Please, father, give me also; I also want to go with my brothers to trade."

When he said this, his brothers commenced to scold him: "Fie, don't you come together with us; somewhere a dog or some other animal might bite you and kill you." He did not say a word more, but got quietly up and went away. When he reached home, his mother asked him: "Look here, my boy, for what purpose did the king call you?" Then he told her all they had talked together, saying: "The king said so and so; but as my elder brothers were not pleased, they asked him to give them money to trade with, and he gave them twenty rupees each, but me he gave nothing, and when I too asked him for money to go trading together with them, my brothers commenced to scold me and said: 'Don't come with us; somewhere some dog or other animal might bite you and kill you, dash it.' When they spoke in this way, I got up and came here."

His mother then said: "I say, my boy, then go to him while he is alone and ask him." "Very well, mother," he replied, "I shall do so;" and he added: "My brothers say: 'Somewhere a dog or some other animal will bite you and kill you.' Why should they bite me, mother? Have I no sense, that I should let myself be bitten? Wait a bit, provided he gives me some money, I shall follow after them."

Ado kathae, tin ghurire con nel sitte uni do sari eneye metade leakage eskarre raj then doe calao gotena, ado adi jide metae kana, Den baba, in hom emangea; in ho banij bepar don calakgea. Ado kathae, adi jide khoj kan khan do gel takaye emadea, ar patiau do bae patiauk kana, nui ho sarigeye calaka mente do; adoe meneta, Ina lasarhe kateye koe idijon kana, nui kiye bepar darekea? Nui do oho darelea. Onka monere doe menoata.

Ado senkate engattete udukadea. Khange noko do calak lagitko nenpakette satu sambarko jurau barajon kana; ado onaye anjom thikketkoa, banma, ni din hilokko calaka mente. Ado achho engattete laideadea, banma, Ma ayo, in ho satu sambar do jurau-anme, ni ina dinre do banij beparko calak lagat, in ho tayom tayomten panja idikoa.

Ado sari eneye jurauadea; khange onako do jotoye saprao thik thakkata, ar se noko do bako badaeyede kana, je nui ho takae em akawadea mente do, ar nui hoe calakgea mente do, arko badaele khan hunec nindare coko senkok.

Ado bako badaeledete setakgeko odok calak kana; adoe nel gotketko khan do ac hōye saprao gotena; ado thorae laha hok ocoatkoa; ado ina tayom ac hōye odok gotena, jemone nel tiok idiko enkageye calak kana, ekkalte do bae sen bhirauk kana. Ado dher sangingeko calaoena, ar nui do bako tuphinede kana; cetko coko roret arko landa idiyeta, tayom sen do bako benget ruar barayeta.

Khange mit hor doe menket takoa, Hape ya, tangi hatarinpe, dak scanregen. Ado onka menkateko durupena, ar uni mit hor do dak sene calaoena; ado dak sen khone hijuk kana, ar onte noteye benget aguyeta, ar nui Lelsin hoko durupen khan doe

<sup>8</sup> People starting on a journey and expecting to be unable to get suitable food on the road generally take some dry eatables with them that may be eaten without the necessity of being cooked. It is generally some kind of cereals, wheat or rice, to which molasses have been added.

So, people tell, some time or other he found an opportunity, and really, as his mother had advised him, he went to the king while he was alone, implored him earnestly, and said to him: "Please, father, give me also, I also shall go trading." Then, people tell, as he implored him so earnestly, he gave him ten rupees; but he did not believe that this son would really go. He thought: "This is a pretext to beg money for himself; should this one be able to trade?" He explained it in this way.

The mongoose boy went and showed it to his mother. Now those others had fixed a day for starting and were preparing the necessary food<sup>8</sup> for the journey; and he heard for certain that they would start on such and such a day. Then he himself also spoke to his mother: "I say, mother, prepare some food for the journey for me too; they are starting on such and such a day; I also shall follow after them."

So, truth to tell, she made up something for him, and he made all necessary preparations; but the others did not know that their father had given money also to this one, and that he also would go. If they had known, they would likely have started some time during the night.

As they did not know, they started in the morning, and when he had seen the others off, he also made himself ready. He let the others get some start, whereupon he himself also went; he kept himself going so that he could just see the others; he did not follow close upon their heels. They went far away, but they did not notice this one; they did not look behind; they constantly were talking and jesting about something or other.

Then one of them said: "Wait a little; wait a bit for me, I must go aside for a moment." After this talk they sat down, and this one went towards water<sup>9</sup>; when he was coming back from there, he was looking round in all directions. Now Lelsiñ

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<sup>9</sup> A common euphemism.

ñel atketkote ađi đaur̥a đaur̥iye ñir hijuk kana; ad̥o ɔn̥e ɔnt̥e khone hijuk kan j̥okhen d̥e ñel ñamkede d̥o đaur̥a đaur̥iye ñir hijuk kan. Ad̥o miť ghur̥i teng̥o ñōkkateye ñele kan d̥e ñel ðikkede, Lelsiñ kanae.

Ad̥o onko dur̥up̥ akankoye metako kana, Ea, mase n̥ot̥e tayom̥ sen beñged̥pe, uni d̥o bhala Lelsiñ s̥e ɔkoeye ñir hijuk kana? Ad̥oko m̥enketa, Ukurić ya? Ad̥oe metaťkoa, Nūkūi ya. Khange ad̥oko ñel ðikkede, ad̥oko m̥en goťketa, Hape, heć ocoae, urni birre nāhākbon ayur̥ adea; ad̥o enkako r̥or̥ hatartegeye tiokketkoa.

Ad̥oe seťeren khanko kulikede, Henda ya, am h̥om̥ hijuk kana? Ale d̥ole m̥enketa, Ŧaka bae emat̥mete cele ɔh̥om̥ hećlena; onate bale beñget̥ ruar̥ bar̥ayeta; miť moh̥nd̥ale hijuk kana; ad̥o ya, Ŧaka d̥e emat̥mea s̥e bañ? Ad̥oe m̥enketa, Mahajon then in̥ ñamketa; ad̥o sap̥rao bar̥aktegeñ tayomena; apepe ođok hijuk d̥o jomaľkoñ ñam jarwa aguyet̥ tah̥k̥kana, ad̥o in̥aktege ađi sañgiñpe jitaɔ heć idiyena, ar un h̥abić d̥o thor̥añ ñel tiok̥ aguyet̥pe tah̥k̥kangea. Ad̥o non̥depe dur̥up̥en khan d̥on̥ ñel atket̥pe khan d̥o đaur̥a đaur̥iñ ñir hijuk kana, ar alope dur̥up̥ khan hut̥eć ɔh̥on̥ tiok̥ darelepea. Tāhā bar̥kaćtege bae tioket̥ko tah̥k̥kana.

Ad̥oko metae kana, Dur̥ ya, bale bađaeyet̥ metege, bañkhan hut̥ećle tañgikemgea; cedak̥ bale tañgimea? Miť oraľren hor̥ h̥ō tobo bale tañgikokhan ɔkoele tañgikoa? Ale d̥o bađaetege bale bađaet̥mea, am h̥om̥ hijuk kana m̥ente d̥o; ar am h̥ō un din ma bam laiyet̥ tah̥kan, ar bañ d̥o hijuk j̥okhen h̥om̥ h̥oh̥o goťale kana. Ad̥oe m̥enketa, Ghan̥ d̥o hijuk, ghan̥ d̥o bañ, onkate bañ h̥oh̥oat̥pea, arh̥on̥ muruk goťket̥khan en̥eñ pañjaket̥pea. Ad̥o in̥akkategeko thir̥ bar̥ayena.

lost sight of the others when they sat down, and came running with all his might; and when he was coming from one side, his brother saw him coming along running at top speed. So he stopped for a short while, had a look at him and recognized him, that it was Lelsiñ.

He then said to those sitting there: "Hey you, look behind you in this direction, I wonder whether it is Lelsiñ or some one else who is coming running." "Why, where is he? we don't see anybody," they said. "Look, here he is," he told them. So they caught sight of him and said: "Wait. let him come; we shall presently guide him to the primeval forest and lose him there." While they were having this talk, he came up to them.

When he reached them, they asked him: "Look here, you, are you also coming along? We thought that, as he did not give you any money, you would be sure not to come; therefore we have not been looking behind us; we have been coming straight along; now did he give you any money or not?" "I got some from a money-lender," he replied, "and, making myself ready, I was delayed; when you were starting, I was occupied getting my food together; and in the meanwhile you came so far more quickly than I could; but up to this I have been able just to keep you in sight. When you sat down here, I lost sight of you, wherefore I am coming running all I can; if you had not sat down, I should certainly not have been able to catch up with you."

"What a pity," they said to him, "we did not know of you, otherwise we might have waited for you, until you could come; why should we not do so? If we who belong to the same house should not wait for each other, whom should we wait for? We had absolutely no knowledge of you, that you too were coming along; and you yourself did not tell all the time either, and when we were starting, you were not calling out to us." "Sometimes," he said, "I wanted to come, then again I did not; in this way I did not call out to you, so again I suddenly decided to come and tracked you, as you see." After this talk they did not say any more on this subject.



Ado calaoko calaoena se, kathae, ađi saŋgiŋko calaoena, pe pon mǎhǎ horko calaoena; ado mittǎn maraŋ uŋar urni birko ŋamkeŋa; ado ona bir pheđre mit ŋindaŋko đerayena; ado unreko meŋeŋa, Ado bhala heđ mabon heđena, ado tin din badrebou ruar calaka?

Ado maraŋiće meŋket takoa, Turui cando badre; turui cando do noteregebon kamilege, uniye đara, dosra candoye mologoka, ado unrebo mohŋđa godoka. Ado sari dosar hilok khangena ona urni bir talateko mohŋđayenteko calakkana. Ado kathae, calakke uni Lelsiŋ đoko ŋir aŋkadea, metakme, uni đoko ŋir bađiae kana; oŋđegeko bađiadete ako do Lilam bajarreko rakapena, ar uni do Sujaŋ bajarreye rakapena.

Ar noko đoko seŋeren khan do sadomko bachao barayetkoka kirinŋko lađit. Ado kathae, paŋil do pea siŋ sadomko kirin paŋilketkoka; ado enkotege pe cando đoko beparkeŋa; adoko lapha baraket khan do arho noko pe hor lagatko kirinetkoka. Ado noko lagat ho onko siŋ sadomgeko kirinŋketkoteko bepar kana.

Ar Lelsiŋ do ona Sujaŋ bajarre rakap kate gutik lagat kisare kuli barayetkoka. Henda ho, en kathae, gutipe dohokiŋa? onkaye kuli barayetkoka. Adoko metae kana. He ma hege, ado cet am dom kamialea, am tho jaŋhaŋ kami lek do bale neletmea. Ado goŋa bajar onkaye kuli barayetko khan do inŋ kathageko metadea.

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<sup>10</sup> When a Santal wants to show the distance from one place to another, he very commonly does it by telling how long it takes to walk there. E. g. *tikin hor*, noon-way, means the distance one can walk from early morning to noon, about twenty miles with an ordinary Santal. One day's way will answer to some thirty miles or more.

<sup>11</sup> The Santals use the phases of the moon to keep some account of time. The moon is always observable, except just at the time of new moon. In common with a good many other people they also combine superstitions of sorts with the different phases.

<sup>12</sup> *Lilam Basar*, as it is called, literally means 'auction town'; bazar is a name for a town with shops.

Thereupon they went; they went and went, people tell, very far; they went so far as it takes to reach in three or four days<sup>10</sup>; then they reached an immensely big primeval forest and spent one night on the edge of this forest. Then they were saying: "Well, now we have come, after how many days shall we go back again?"

The eldest of them said: "After six months; let us work for six months here in these parts; let that moon change<sup>11</sup> and the next new moon appear; then we shall start for home." Now, truth to tell, the next morning they set out to pass through the primeval forest and were walking along. Then, people tell, as they were passing along, the brothers lost sight of Lelsiñ, that is to say, they ran away and left him behind. They left him there and themselves went to a town called Lilam<sup>12</sup>; and Lelsiñ found his way to a town called Sujan.

When his brothers reached this place, they commenced to look at horses to buy them. First, people tell, they bought three day-horses<sup>13</sup>, and, making use of these, they traded for three months; and when they had gained enough profit, they bought for the remaining three. For these also they bought day-horses and continued to trade.

Now, when Lelsiñ reached the town of Sujan, he asked wealthy people there to be taken on as a servant. "Look here," he said, "will you take me on as a servant?" In this way he was asking them. "Well," they would reply, "quite so; but what will you do for us? To us you do not look fit for any kind of work." Everywhere in the whole town they answered him in this way when he asked them for work.

<sup>13</sup> The Santal traditions tell of a day-horse that came down and kicked to pieces the first human beings that Thakur had made from clay, just as Thakur was going to breathe life into them. What is here meant, is not clear.

Adoḡe guni bhābik kana, Cet in cecalere ināk porbasti dḡ calak-tiṇa; gutikiṇ menetre ma bako dḡhoṇ kan, ar bepar tanak hḡ cekatiṇ calaoa, puṇji hḡ thoṛagetiṇ; arhḡye menketa, Acha, sadomgiṇ kuli gelakoa, pase thoṛa damteko ḡnamok khan dḡṇ kiriṇkoteṇ bepar gelaea. Adḡ sari kiriṇko lagaṭ sadome kuli barayetkoa; adḡ aḡi tititko damako kan; adḡ arhḡko metadea, Noṇḡe dḡ sadom ḡhom hatao darelekoa; do Lilam bajarte calakme, oṇḡe dḡ sanam lekankoko haṭetkoa jāhāetākgem kusik, ini barḡ kiriṇem.

Adoḡe metatkoa, Ona bajar dḡ oka senre menaka? Adḡ mohṇ-dateṭko uduk ḡṭadea; adḡ sari ona mohṇdateye calaoen khan dḡ Lilam bajare ḡnamketa. Adḡ hoṛe kuliketkoa, Henda ho, en kathae, sadom dḡ oka senreko haṭetkoa? Adḡko metadea, Ma am dḡ niḡ horte calakme, noa bajar hanasa aṛere nāhāk maraṇ utaṛ barḡ darem ḡnama, ona ṭhenge haṭiḡ dḡ hoeok kana; oṇḡege nāhāk sadom hḡm ḡnamkoa. Adḡ sari ṭhik ona horteye calaoen khan dḡ barḡ dare ṭhenge haṭiḡ akatko sadome ḡnamketkoa; adḡ dame kuli barayetkoa, adḡ aḡi tititko dam akokan. Adoḡe menketa, Sadom dḡ eṇgate ḡhoṇ kiriṇ darelekoa; adḡ bhagaoente gadha pal sene calaoena.

Adḡ onkoye ṇel barayetkoa, adḡko metae kana, Celekom ṇel barayetkoa? Adoḡe menketa, Gadhaṇ ṇel barayetkoa, tin tititpe damako kana? Adḡko metadea, Kiriṇkoam? Adoḡe menketa, Hḡ ente, dḡṛ damreṇ khusilen khan dḡṇ kiriṇkekoa. Adḡko menketa, Je jam gadha, onkagele damkoa, bar ṭaka hḡ, pe ṭaka hḡ, ar mḡṛḡ turui ṭakaren hḡ menakkoa, se dḡs barḡ ṭakaren hḡ menakkoa. Adḡ onkako menketkhan dḡ miṭṭaṇ gadhae bachaokedea, adoḡe metatkoa, Ma se nui gadha reak dam laipe. Adḡko menketa, Nui dḡ mḡṛḡ ṭakale dame kana. Khangeye thirena, adḡ bae roṛlet

<sup>14</sup> The people do much of their selling and buying at market places found in suitable localities and open for business once or twice weekly, or daily.

He was turning this over in his mind: "What shall I do, so that I may have what is necessary to live? When I talk of becoming a servant, they will not take me on; and how should I be able to engage in trade or something of that kind with such a small capital as I have?" Then again he would say: "Very well, I shall try and ask them about horses; if they are to be had for a reasonable price I shall buy one and try to trade." So, truth to tell, he made enquiries about horses, to buy one; but they put a very high price on them; they also said to him: "Here you will not be able to buy any horse; go to the town of Lilam; there they bring all kinds for sale; buy whichever you like."

"In what direction is this town?" he asked them. So they showed him the direction, and when he had proceeded in that direction, he really found his way to the town of Lilam. Here he asked people: "Look here, where are they having a market<sup>14</sup> for selling horses?" "Well, they replied, "follow this way, on the other side of this town, just outside, you will presently find a very big banyan tree; just at that tree a market is on; there you will also find horses." Truth to tell, following this way he found horses for sale in the market at the banyan tree. He asked them the price; but they wanted a very large sum. So he said: "I shall certainly not be able to buy a horse, dash it." So, not being able to do anything here, he went to the donkey flock.

When he was looking at these, they asked him: "What are you looking at?" "I am looking at your donkeys," he replied; "how much do you price them at?" "Will you buy?" they asked him, "Yes," he replied; "if I am pleased with the price, I might buy some." They said: "According to their quality we price the donkeys; some two rupees, some three rupees; there are also those who cost six rupees, or even ten twelve rupees. When they had spoken in this way, he selected a donkey and said to them: "Please tell the price of this donkey." "We fix the price of this at five rupees," they answered. He did not say anything,

khan doko mēnketa, Ma am rorpe, tinākem hataokea? Adoe mēnketa, Ađi utargepe dame kan dō, cet in mēna? ma thik dam laipe; judin khusilen khan dōn hataokea. Adoko mēnketa, Thik dam dō pon taka, adō uniye mēnketa, Pon taka dō bañ, pē takañ emapea. Adoko mēnketa, Ma arhō inā talatet jutucāleme. Adoe mēnketa, Baña ho, ma inaktege imañpe. Adoko cepet barayen khan sari inaktegeko emadea; adō takae ematkote gadha dō bare dare buṭateye tiok idikedeā.

Adoe mēnketa, Nondegeñ đeraka. Adō sari bepar laḡit sana phanakoye kiriñketa; adō un jōkhene ṇelketko dō, dadatteko hō ona bajar reakgeko kiriñ akriñet kan; adō oneko baḡiade edrete onko then dō bae senlena, inā bare dare then đera kategeye bepar barayeta. Ar onko hōko ṇelkedere hō cet hō bako kuli baraledeā. Onka apān aḡingeko tahēyena.

Adō ona neṇḡa din purāuen khan, kathae, noko dō lahatege oraḡte doko heḡena, ar nui hō ona neṇḡa din mae baḡae akat tahēkan, adō nui hō tayomte oraḡteye heḡ seterena. Adō saṅgiñ khonko ṇel daramkede khan dadatteko dō eṅgat apatkoko laiaiko kana, Ma se ḡani ṇelepe, Lelsiñ dō celeye kiriñ aḡuyede kana? Adō onkako laiyeta, ar boḡete khak khakko landayeta, ar raj dō cet hō bae mēnleta, mōṇe mōṇeteye mēnketa, Nui dō thoṛagiñ emadete thoṛa damrengēye kiriñkedeā. Ar onko koṛako dō boḡeteko landa daramadeā.

Adō tināke kamaoleta, ona dō eṅgat apate udukatkina, ar noko ma bako uduklet; adō onate raj dō nui Lelsiṅgeye sarhaokedeā, mēnketae, Baña, nui hoponge eṅgate gun dōye manaoa. Adō raj hō inakgeye roṛkata. Adō ona katha aṅjomkate onko koṛako dō mōṇere edreko dōhokata.

<sup>15</sup> The bargaining is typical. As a rule the seller asks double or treble of what he expects to get. Incidentally it may be remarked that the Santals do not keep donkeys, one of the proofs that the story is originally borrowed.

so they said: "Tell yourself, please, at what price will you take it?" He replied: "You want an excessive price for it, so what can I say? Please tell the proper price; if I think that fair, I may perhaps take it." "The proper price is four rupees, they said, whereupon he replied: "No, not four rupees; I shall give you three." "Well then," they said, "add half a one and give us." "No, you people," he replied, "let me have it at what I said." So they consulted together and really gave it to him for that much, whereupon he gave them the money and led the donkey away to the foot of the banyan tree<sup>15</sup>.

So he said: "I shall camp here," whereupon he bought the necessary equipment for trading. At that time he saw that also his brothers were buying and selling goods in this town; but, being angry that they had left him, he did not go to them; camping at this banyan tree, he engaged in trading. They on their part, although they saw him, did not ask him anything either. In this way they kept away from each other.

When the day fixed came, the brothers, people tell, came home before him; he also knew the day agreed on, so he reached home after the others. When the brothers saw him coming, while he was a way off, they spoke to their parents: "Look over there, look at Lelsiñ, what kind he has bought and is bringing along." They talked in this way and were laughing loudly; but the king did not say a word, he was thinking: "I gave him only a little, so he has bought a low-priced animal." But the boys met him laughing loudly.

Now he showed his father and mother how much he had earned; but his brothers did not do so, wherefore the king praised Lelsiñ saying: "There is no gainsaying it, this son of mine, dash it, he shows gratitude." The king did not say any more; but when the boys heard this, they became angry and their mind was filled with it.

Ado tahen tahente inā dosar tesar serma khangē, kathaeye akalketa; khangē nui Lelsin dō akal aīkaute aīkinaḱ oraḱ dō ot latar sēn goṭaye kholao bhugaḱketa, ar jē kichu dhon tahēkana, onako dō miṭ miṭte joto ot bhitriteye aḱer baeketa, ar hinda dō hōrkoake kombro āgu aḱoe takoa, adō onkate nukin eṅga hōn dō bakin reṅgejok kana, ar gidraḱo hō reṅgeḱte bogeteko raket takoa. Khangē ona hēlte uni Lelsin dō eṅgattete metadea, Do, ayo, miṭ haṭaḱ gan caole idiakome; dadaṅtekoren gidra aḱiko raket kana, dayageṅ aīkaueṭ kana.

Ado miṭ khāḱḱaḱ caoleye bhoraoketa, adōe dipil idi oṭoatkoa; adō ona hēlte onko koṛako dōko mēnketa, Durre, nukin dō menaḱgetakina, bakin koṣṭok kana; aboge aḱibo koṣṭok kana. Ado rajko metadea, Do baba, Lelsin tikin then khon jomaḱ āgu abonme.

Ado sari onkako metade khan dōe calaoena; adō ror dō ceṭ hō bae ror saḱeleṭa, hape hapete oraḱtegeye boloyena; adōe mēnketa, Nēl baraḱetakingeṅ, menaḱ ṭakin khan don koḱkina, ar baṅkhan ceṭ auri don koḱkina.

Ado sariye hēl baraḱeṭ dō eḱen oraḱge; adō onate bae ror saḱeleṭa; adō ruar sēnkate koṛako dōko kulikedeā, Okor babam āguleṭa. Adōe mēnketa, Unkin hōya baṅuḱṭakina, goṭa bolokateṅ hēl baraḱeta, eḱen oraḱge. Ado koṛakoko mēnketa, Acha bhala, alele hēl āgui ṭakina.

Ado sari sēnkateko hēl baraḱeṭ ṭakin dō eḱen oraḱge, eḱen inā haṭaḱ khāḱḱaḱge; adōko thir dorokena, ar sē jom nū ghuriko hēlkin dō besgekin jomeṭ kan. Ado ona hēlteko mēnketa, Nukin dō bakin reṅgejok kana, besgekin jomeṭa, ma nukin hōbon reṅgeḱ ocokina, oraḱbon jēṛṭatakina. Khangē sari miṭ din dō oraḱko

Time went, and the next year or the year after that, people tell, there was a famine; then Lelsiñ, feeling that a famine was coming, commenced to burrow and excavated all the ground below their house, and whatever they had of property he brought it all down there and hid it, and at night-time he stole from people and brought it there. In this way these two, mother and son, did not become poor, while even the children of the others were crying from hunger. Seeing this Lelsiñ said to his mother: "Please, mother, take about a winnowing-fan full of rice over to them; the children of my brothers are crying very much; I am sorry for them."

So she filled a basket with rice and carried it over to them; seeing this the brothers said: "Strange, these two have something; they are not in want of food, and we are in great distress." So they said to the king: "Listen, father, bring food for us all from Lelsiñ and his mother."

Truth to tell, as they said this to him, he went there; he did not utter any sound, but went quietly in, saying: "I shall before anything else see how they are doing; if they have anything, I shall ask them; otherwise, what shall I ask them for, when there is nothing?"

So, truth to tell, he looked round, there was only an empty house; wherefore he did not say anything. When he came back, the boys asked him: "Why, father, you did not bring anything?" "No, boys," he replied, "they have nothing either, I went in and looked everywhere, there was only an empty house." The boys then said: "All right, then we shall go and have a look."

So they really went and looked at what they had, only an empty house, only the winnowing-fan and a basket, whereupon they kept quiet; but they saw those two having their food, they were always eating well. Seeing this they said: "These two do not suffer hunger, they have plenty of food; well, let us make these two also hunger; we shall set fire to their house." And,



jeretāt takina, ar haṭāk khāclākko dō jotō loyen takina; mēnkhan dhōn dō miṭ ṭukun hō bañ lōlena.

Adō kathae, sēngelkokin īrīckette tōrōcō dō jotōkin hār sam-ṭaoketa; adō ona tōrōcōge bostare bhoraokate ākriñe idia. Adō kathae, miṭ din dō q̄her sāṅgingeyē idiketa, adō bañ ākriñlente q̄ahar arere miṭṭaṅ baṛe dare buṭareye q̄erayena, bosta dōe ārgoketa, ar uni gadha dō ona ṭhenge rēhetreyē tōlkadea, ar sē ayupēna. Khange kathae, bepariko hecēna aema uṭar chala q̄aṅgrawante, adō onko hō ona dare buṭaregeko q̄erayena. Khange nui dō dareteye deṅena oṇḍe gitiṭ lagit; adō dare cōṭ khongeyē hōhōako kana, Mēn ho! iṅāk bostape iditiña sēpe kombro bōṭēckeā, iṅ dō ēkēn sona, rupā, asarphi menaktiña; bañkhan bes dō q̄hōṅ mēnlepea.

Adō sārī onkae lāikette tinre cōṅ nuiāk bosta dōko kombroket-taea, ar akoak bosta dō nuiāk ṭhenko āgu oṭokata, ar āḍi ṇindare oṇḍe khonko uṭṭaurenteko calaoena. Adō setak jōkḥen bostae ṇel tōjbijket dōko pherao akat. Khange, kathae, hare phareye lade goṭkette oṛakteye hecēna.

Adō oṛakre rāṛakateye ṇelket dō, caole ar ṭaka bara bārī menāk; khange āḍiye khusiyena; adō ēṅattēte metadea, Do ayo, dadaṅteko ṭhen khon pāi āguime, ṭakalaṅ soṅa. Adōe āgukette, kathae, miṭ pāi ṭakae bhoraoketa; adōe metadea, Do ayo, dadaṅteko idiakome, ar noa pāi hō idikatakome.

Adō sārīye idiatko khan dō ona ṇelte āḍiko haharayena; adō jotō hōṛko hecēnte Lelsiṅko kulikedeā, Henda ya, nunaṅ ṭaka dō okarem ṇamketa?

Adōe metaṭkoa, Miṭṭaṅ oṛāk reak tōrōcō dō tiṅāk bañ hoeoktiṅ, q̄her ṇōḱ oṛāk taḥen khan dō hutēc q̄hergiṅ ṭakakea. Adō ona katha aṅjōmte onko dadattekokko mēnketa, Iā, ma ēṅgate abo hō

<sup>16</sup> The banyan tree, *Ficus bengalensis*, L., sends a number of roots down from its branches; these strike the ground and become fresh trunks. It is such a tree that is here alluded to.

truth to tell, one day they did so, and their winnowing-fan and baskets were all burnt; but of their real property not one bit was burnt.

Now, people tell, when these two had extinguished the fire, they collected all the ashes; and, filling the ashes in a bag, he took it away to sell it. One day he had taken it very far away; but as it could not be sold, he camped at the foot of a banyan tree; taking the bag off, he tied the donkey there to a root of the tree<sup>16</sup>; in the meantime it became evening. Then, people tell, some traders came with a large number of pack-bullocks, and these also camped at the foot of the same tree, whereupon the mongoose boy climbed the tree to sleep up there. From high up in the tree he called out to those others: "Beware, you might take my bag away, or you might even steal it; I have only gold, silver and gold coins; if you do, I shall not call you good people."

Truth to tell, as he had said this, those others some time during the night stole his bag and brought and left a bag of theirs where his had been, whereupon they left, while it was dark night. In the morning he looked at the bag, they had changed it. Whereupon, people tell, he quickly loaded his donkey and went home.

When he opened the bag at home, he saw that it contained rice and money, half and half of each, and he was very pleased and said to his mother: "Please, mother, go and bring a pint measure from my brothers; we shall measure money." When she had brought this, people tell, he filled the pint measure full of rupees and said to her: "Now, mother, take this to my brothers, and give them also their pint measure back."

Truth to tell, when she had taken this back to them, they were very much astonished, and all of them came to Lelsin and asked him: "Look here, you, where did you get so much money?"

"How much," he replied, "should I get for the ashes of one house? if there had been a number of houses, I might have got much money." Hearing this his brothers said: "I say, dash it, we

orakhon jeretaka ar torochon akriha, ina takatege arho nahak nenkan orak dōbon banoa adoea. Ado onka menkate sari ako ho orakko jeretata; onkage toroc harkette bostare bhoraokate akrihko idiketa. Ado kulhi kulhiteko hoho idiyeta, Chai libi go, chai libi go. Ado okoe ho bako hataoet takoa; ado pe pon atoko daralef khangeko mokohena, okare ho ban akrihlen tako khan arho agu ruar kateko up gidikata; ado bogeteko edreyena, menketako, Nuiak budte orake jeret ocoketbona, ma nukin do bana horbon goekina.

Ado sari mit din do unkin gogoko calao gotena. Un jokhen Lelsih do orakre bae tahkana, engattetge eskarko namkede; uniko goe adokede. Khange heckateye helkede doe goe akan; ado gadhareye ladekede Gaigate idiye lagat. Ado calak calakte tayomteye benget ruarlet do aema utar chala dangrawante bepari do darako kan. Ado hare phare engattet do uni gadha khon argokate mitan hor are darereye tendarkadea, ar ac do dare cotteye dec gotena; ar onko do adi sangin dangra doko tiriou akatkoa. Adoko hec seteren khangeye hohoyeta, Ma ho, engah ruak horpe lesen ocoyea; bankhan boge do ohon menlepea. Ado bako anjometa; adoko hec soren khan do adi garte onkageye hohoyeta, khange adoko tengoyen khan do argokateye sapketkoa.

Ado adi baricko botorena, adoe metako kana. Cedakpe lesen goe ocokede, delabon thanaten idipea. Adoko menketa, Alom idilea, ma noko dangra ar bostako joto am baro hataome, en ho alom idilea. Khange ini engattet do gadhareye ladekede, ar onko joto dangrae pitau aguketkoa; ado horre uni engattet doe gid

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<sup>17</sup> In Bengali.

shall also set fire to our houses and sell the ashes; for that money we may again build such houses, forsooth". Thinking this they, truth to tell, set fire to their own houses also, and in the same way, having collected the ashes, they put them in bags and took it all away to sell it. Walking through the streets, they called out<sup>17</sup>: "Wer wird Asche kaufen? wer wird Asche kaufen?" But no one would have any, so, when they had passed through three or four villages, they gave it up; what they had could not be sold anywhere, so they brought it back again home and threw the ashes out and away. They were very angry and said: "Through his craftiness he made us set fire to our houses; come, let us kill these two, both of them."

So, truth to tell, they one day went to kill them. Just at that time Lelsiñ was not at home; they found only his mother, and her they killed. When Lelsiñ returned, he saw that she was dead, whereupon he put her on his donkey to take her to the Ganges. As he went along, he happened to look behind and saw traders coming along with an immense number of pack-bullocks. He then quickly took his mother down from the donkey and placed her up against a tree at the roadside, and he himself climbed the tree right up to the top; and the traders had their bullocks coming one behind the other for a very long stretch. When they came up to where he was, he called out: "Have a care, you will let my mother, who is ill, be trampled on; if you do, I shall not call you good." But they did not hear it; when they came quite close, he called out very loudly in the same way, whereupon they stopped, and he came down and caught hold of them.

Now these people got a great fright; he was saying to them: "Why did you let her be trampled to death? Come along, I shall take you to the police station." But they said: "Don't take us there; do take these bullocks and bags, all of them; but don't take us there." So he loaded his mother on his donkey, and, beating the bullocks, he brought them along with him. Somewhere

daporkadea ar onko ðaŋgrae laga aɣuketkoa, adɔe hɔhɔ aɣuyeta, Ma karhar jhijpe, dada, ma karhar jhijpe, dada! Adɔ ene jɔtɔ horteko esɛt adɛrketkoa, ar chala bostako aɣgokette oraŋteko adɛrketa.

Adɔko metaekana, Henda ya, nunaŋ ðaŋgra dɔ okarem hamketkoa? Adɔe mɛnketa, Miŋaŋ iŋgaŋren dɔ ente tinaŋkem hamkoa? Adɔ onkoko mɛnketa, Abo khan dɔ aemabo takakea. Adɔ ina ninda khange sari onko dɔ akoren jɔtɔ baŋukoko kuŋam gɔc adoketkoa, ar setak khange sadomre ladekate aŋriŋko idiketkoa. Adɔ ato atoko hɔhɔ barayeta, Mora libi go, mora libi go! Adɔ bogeteko ruhetketkoa, Mora ke libek re, hai dige nia ja. Adɔ onka pe pon atoko daŋalet khangeko arisena; ente gɔc hɔr dɔ okɔe hataokoa? Adɔ enko hɔ oka hɔrre cɔko giɖi daparkatkoa, ekenak siŋhal miŋhalko ruar hec daporena.

Arhɔ uni Lelsiŋ koŋa dɔ, kathae, gadha dɔ adi bariŋe jɔtonetae kana; siŋ satup onkoko nele khangeye jɔtae jɔtaea, ar ninda dɔ ghās salak takae ajoaea; adɔe ij khange taŋgate deke dɔe kuŋam kuŋam godea, ar ona ic dɔe hɔŋor baraea, ar taka dɔe halan begara. Adɔko metaea, Henda ya, nui gadha dɔ engate bejae takageye icet dɔ? Adɔe metakoa, Hɛ, dada, icetgeae, nɔkɔe ente helpe, ape dɔ cet lekanko cope kiriŋ akat̄kote bako icet tape, ar in dɔ ij jokhen deken kuŋam lekhangē takageye iceta. Adɔko mɛnketa, Abo hɔ bhalabon kuŋamkoa. Adɔ sari onkako kuŋam baraketkoa, adɔ bako ijtako. Adɔ arhɔko metae kana, Okor yako icet talea?

along the road he threw his mother away, and the bullocks he drove along home; reaching there, he called out: "Open the bars, brothers, open the bars, brothers!" So all of them surrounded the bullocks and brought them in; and unloading the pack-bags, they took them all into the house.

"Look here, you," they asked him, "where did you get so many bullocks?" "For my mother, for only one, how many will you get?" The others said: "If it had been we, we should have made a lot of money." So, truth to tell, that very night they all of them hammered their wives to death, and in the morning they loaded them on their horses and took them away to sell them. In every village that they passed they called out<sup>17</sup>: "Wer wird Leichen haben? wer wird Leichen haben?" But people scolded them roundly: "Wer wird Leichen haben, nimm es weg!" When they had, in this manner, passed through three to four villages, they became disgusted; for who is willing to take in dead people? So they also threw the dead bodies away somewhere at the road side and returned home, empty-handed and disgusted, the wretches.

Now the boy Lelsiñ, people tell, was taking very great care of his donkey; all day long they saw him stroking and stroking it, and at night he fed it with rupees together with grass; and, when it was voiding excrements, he at once hammered its hind-quarters with an axe, whereupon he picked the excrements with a stick and took the rupees up and kept them separate. They then said to him: "Look here you, this donkey is voiding a lot of money?" "Yes, my brothers," he replied; "it certainly does, as you may see for yourselves here; what kind of animals you have bought, I wonder, since yours do not void the same; as for myself, when it voids excrements and I hammer its hind-quarters, it voids money." "We also," they said, "shall have a try, hammering ours." And, truth to tell, they hammered their horses in the same manner; but they did not void money. So they again said to him: "Why, you fellow, ours do not

Adqe metatkoa, Khub ätte kutamkope. Adq sari khub garteko kutamletko, adq jotoko kutam goç adoketkoa, taka hõ bako icleta.

Adq khangé uni uparteko edreyena, menketako, Nui dq ya, aqi husiar hor kanae, baulite mabon gojea; sanam hor khon engate nuigeye lahâtok kana. Abo ma nõkqe jotqe marao oco-kefbon, enre hõ tho, uni tuluç dq babon darek kana; ma nui dq bahuæa mente khurkhuritebon gok idiyea, ar Gaṅgarebon bohao gofkaea; ina dqe unum goç daporoka. Adq onako solhaketteko metaekana, Ia ya, dherem cij basutketa, adole bahuama, bähule sirî akadea. Adqe menketa, Acha besge, debon namkoa. Adqko menketa, Nam akadeale, ma sunum sasan ojogme, ar noa khurkhurire ma dejokme, onde bahu orakrege nahak dhol dhak dõbon nama.

Adq onka aqi jidko metade khan sariye ojokente khurkhurireye boloyena; adq khub lekako bond uricketa, jemon aloe odok dareak. Khangeko gok tapkede; adq calak calakte bhai Gaṅgako tiokketa. Adq ghat thenko dghokedete okqe dq icjonko calaoena, ar adomko doko menketa, Ghatbo cia thiklege, oka then khandria, ondegebon thelao nur gofkaea. Onka menkate apan apinko calao barayena.

Adq ona takrege mittan merom gupi korã dq ona khurkhuri thengeye heç sorena, ar nui dq khurkhuri bhitrireye bhabnate khunuk khunuke rakjon kana. Adq uni merom gupi korã dq meneta, Henda ho, cedakem raket kana? Adqe menketa, In dq ban bahujon hor jormotgeko bahuån kana, in bodol jahæge nõdq bolqen khan in bahu dq unigeye hataokea.

<sup>18</sup> The khurkhuri is a kind of palanquin often used for carrying the bridegroom in.

<sup>19</sup> Ghat is here used about the way down to a river or the place on the river bank where people go down to cross, fetch water, bathe.

void money." "Then hammer them hard," he replied. So they, truth to tell, hammered them severely, and in this way they hammered them, so that they all died; and money they did not void.

Now they became very angry with him and said: "This one is a very sly fellow; let us find a pretext and kill him; dash it, he is getting the better of us all; you see, now he has done for all of us; in spite of all we are unable to compete with him. Come, let us carry him away in a palanquin<sup>18</sup>, under the pretext of marrying him; then we shall set him adrift in the Ganges; then he will be drowned and killed, the wretch." After having consulted together and come to this decision, they said to him: "Listen you, you have acquired much property, now we shall get you a wife; we have made inquiries and found a wife for you." "Very well," he replied, "that is good, let us get such a one." "We have found her," they said; "anoint yourself with oil and turmeric and sit in this palanquin; there at the bride's home we shall get tomtoms and drums."

As they spoke so earnestly to him, he, truth to tell, anointed himself and entered the palanquin, and his brothers shut it tightly up, so that he should not be able to get out. Then they carried him off, and passing along, my friends, they reached the Ganges. Having put him down at the way down to the river<sup>19</sup>, some of them went to pay the call of nature, while others said: "Let us before anything else find out how the place at the river-side is; where there is deep water, we shall push him in." Saying this, they all went in different directions.

Just at this moment a goat-herd boy came up to the palanquin, and the mongoose boy was whimpering from anxiety inside the palanquin. "Look here," the goat-herd boy said, "why are you crying?" "I", he answered, "am a person unwilling to be married, they are marrying me by force; if only some one would come in here in my stead, he might take my bride."



Ado uni koraye menketa, De tobe inih hataoetama. Ado metadea, De ente jhipte bolokme. Ado sari raskate uni hōye jhić goŋketŋe boloyena, ar nui do ođok goŋena, ado metadea, Siñ urićkokme, am dom aŋarigea, ŋel ŋhik botćekemako, jemōn hōre do aloko ŋel baŋame.

Ado onkaye metadea, ać do merom gupiye calaoena. Ado ađi ena noko hōko hećlena; ado khandri thenko cia agukette goŋ idikate ekkalte oŋdeko thelao nūr goŋkata; ado unumen khan doko ruar hećena. Ado ina pe pon māhā khange nui Lelsiñ do aema merom bhiđiye dahrao aguyetkoa, ar barge mucat khone hōhō aguyeta, Gudriko jhippe, dada! Onka ađi dhaoe hōhoyeta. Adoko ŋelkede khan do joto horteko ešet aderketkoa; adoko meneta, Nūkūi ya, oka khone rakap heć atarena? abo dobo menketa, marao atar akadeabon, nūkūi tāhāe heć ataren.

Ado uniye menketa, Temćerege dadape khadlekadiñ; ado onate neko ninakgeñ namletkoa, arhō khandri sen ma gai, kađako selet menakkoa, ontorepe khadleliñ khan hutć dhergiñ agukekoa. Ado onkako menketa, Ea, ale hō idilem, agujoñale. Ado menketa, Hē ente, menkhan in tho ohōn goŋ idi darelepea, dela apetege goŋ idikpe, ado oŋde nāhāk in thelao nūr goŋkapea.

Ado sari ona kathageko anjomkette akotege khurkhuriko goŋ idiketa; ado Gaŋga dhipreko dohoketa, ar onareko boloyena arko metae kana, In do khandri nōk sen baŋ yoi! Ado joto hōr onkako metae kana; ado sari mit mitte jotoye thelao nūr goŋkatkoa. Ado khube khusiyena, menketae, In gojeŋpe menleta, ado

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20 The motif of the story is given.

"Well then," the boy said to him, "I shall take your bride." "Come then," he replied, "open this and get in." And, truth to tell, the boy joyfully opened it and got in, and the mongoose boy came out and said to the other: "Shut it up tightly for yourself; you are a stranger; they might see you; be careful that they do not see you while on the road."

Having said this to him, he went off to herd the goats. After a long while the others at last came back; having found out where it was deep water, they took him straight there and at once pushed the whole in there; and when the palanquin had been submerged, they went back home. Some three four days afterwards Lelsin came along with a large number of sheep and goats; when at the end of the homestead land, he called out again and again: "Open the sheep-shed, brothers!" He called out in this way many times. When they saw him, all of them surrounded the animals and brought them in; and they said: "Look at this one here, you; from where did he get up and come here, the wretch? We thought we had done for him utterly; here he is in spite of all."

"Where the water was shallow, my brothers," he said, "you threw me in; so I got only these, so many as you see; out towards the deeper waters there are cows and buffaloes; if you had only thrown me in there, I might have brought a lot". Hearing this they said: "Boy, take us also there; we shall fetch some for ourselves." "Quite so," he replied; "but I shall not be able to carry you; come along, carry yourselves to the place; then I shall push you in there."

Truth to tell, they listened to what he said and themselves carried a palanquin along to the place; and, putting it down on the bank of the Ganges, they entered into it, and each said to him: "Towards fairly deep water with me, you!" All of them spoke to him in this way, and truth to tell, he pushed them all in, one after the other. Then he became very pleased<sup>20</sup> and said: "You

okorpe goć dařeadiña? Nêke apege bañ maraoketpea; Cando, miť horren dœe bañkana, sanam horren kangeae. Ape dœ bin ghaťite ingańpe goćkedea, ar tãhã aliń doliń haťińape kan tahẽkangea; ẽn hœpe edreatlińgea; orať hœpe jeretata, uni hœpe goćkedea, ar iń hœ phirkate gojeńpe menleta; adœ ona jal aperege bañ pařaœena?

Adœ hećkate apattet raj ar uni baťki eńgat țhene neħœrena, Babañ bařicketa; dadańteko iń gojeńko menleta, unrega œe merom dœń laga aġuleťko; adœ sœsre akotegeko goć ocoyena, menketako, Ma, đhaka cađo goťkaleme. Adœ inige ẽn rajostyi hamketa.

Adœ cabayena; uni œemeń kořa Lelsińgeye rajena.

A variant written down by the same man has some details, lacking in the story rendered above, which, however, has much not found in the other. The introduction with the discussion on the birth of the mongoose boy is wanting. They apparently all start together, but leaving Lel behind in the forest the brothers reach a country with a king's capital, where there is a mart called Lillam Bazar. They agree to trade for one month and then return. Lel also finds his way there, buys a donkey and wants to return with his brothers, but they again leave him behind. But he reaches home, and now the others give him and his mother a separate house to live in. When the famine comes, the others lose all they have, but these two manage to get on, the mongoose hollowing out the ground and always bringing foodstuffs to their subterranean room. Feeling compassion with the others he asks his mother to take a basket full of paddy to his brothers; she does so twice, and on being asked where they have got this, she answers that the boy has collected all by gleanings. The brothers then ask Lel to lend them some rice; but he says that he has nothing, as he has no agriculture. In anger the brothers then set fire to their house; but the mother and Lel are saved, being in the underground room. Next is told of Lel asking his mother to sew him a bag to take the ashes away to sell. Then we have the same story of the traders at the banyan tree, only that we here have one thousand pack-bullocks; the traders leave all to run away with Lel's bag, and Lel drives the bullocks and all the pack home, whereupon he asks his brothers to build pens for the bullocks. When they ask him how he has got so many bullocks, he gives the same answer as in the story. Money is not

wanted to kill me; now how did you manage to kill me? Here you see, have I not utterly done for you? Chando is not only for one person, he is the Chando of all. You killed my mother, without her having done anything wrong; on the other hand, we two were sharing what we had with you; in spite of this you were angry with us two; our house you also set fire to; her you also killed, and as for myself, you again wanted to kill me; now did not this net catch yourselves?"

Having returned home, he went to his father the king and his first wife and implored them: "Father, I have done a bad thing; my brothers wanted to kill me; that happened when I brought the goats with me; but now at last they have been killed by their own wish. They said: 'Please, push us out into the water'."

Thereupon this one got the kingdom. Here it is ended. The Mongoose boy Lelsin became king.

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mentioned here. The brothers burn down their houses and try to sell the ashes, with the same result, wherefore they decide to kill Lel's mother, while Lel is away. When Lel comes home and finds his mother murdered, he takes her away along a road. Here he sees a flock of bullocks coming, puts his mother against a tree, climbs the tree and commences to call out, as in the above story. They do not understand what he is saying, and the bullocks come and trample on his mother. Lel frightens the traders and gets all their bullocks and goods. When he reaches home with all these, his brothers ask him how he has got them and get the same answer as in the story, whereupon they ask him whether they may not get quite a lot by taking their wives away. To this Lel answers that they naturally will be able to do so; his mother was an old woman, and his brothers' wives are all in prime condition. The brothers kill their wives and try to sell them, with the same result as in the story. Now the others become very poor, while Lel trades and becomes rich. We hear of the same thing in connexion with the donkey volding rupees, the brothers kill their horses trying to make them do the same. Now they decide to kill Lel, and the story concludes in the same way as the one rendered, except that we are told that the brothers took boxes with them one for each, and in these they were pushed out into the Ganges and were drowned.





### 81. Mitṭaṇ kora reak katha.

Sedae jekhē, kathae, mitṭaṇ hōrren ponea hōpontet korako tahēkana; adō bar hōr doko bahu akawafkin tahēkana, ar bar hōr dō baṇ. Adō un jekhē uni huḍiṇiē kora dōe mēnketa, lā baba, iṇ dō bāṇij bepar sanayediṇa; dēn bar pē isi gan ṭaka emāṇme, adōṇ bepar galaetabona, ar judi ona ṭakaṇ nōksanle khaṇ, bāṭ kahlra iṇ dō cēḥ hō alope emāṇa. Adō sari onka aḍiye jidket khaṇ dō pē isi ṭakako emadea; adō sari bāṇij bepar laḡit disomteye odok calaoena.

Adō calak calakte, kathae, bar pē raj disome calaoena. Adō mitṭaṇ raj atoe tiokketa, adō ona atoren hōr dō mitṭaṇ pusi din hilok rajak toae jometteye hukumatkoa, Ma uni pusi dō gojepe; uni pusipe goḷe khaṇ dō mit isi ṭaka boksis iṇ emapea.

Adō sari ona atoren hōr dō uni pusi goje laḡitko sendra barayede kana, adō ona takrege uni bepar korae seṭerena. Adōe metako kana, Henda ho, celepe ṇam barayede kana?

Adoko mēnketa. Mitṭaṇ pusi dinge rajak toae jometteye metatlea, Ma uni pusi dō gojepe, arpe goḷe khaṇ mit isi ṭaka boksis iṇ emapea, Onate ale dō uni pusigele ṇam barayede kana.

Khaṇge adō uni korae mēnketa, lā hōṇ metape kana, uni pusi dō ṇamle khaṇ, alope gojea, jivette baṛe saḍ aguyepē iṇ then, iṅge mit isi ṭaka dō uni pusi reak dam iṇ emapea; ar raj then senkate metaepe, Dēn mit isi ṭaka emalem, uni pusi dōle goḷkedeā. Adō nāhāke metape khaṇ, diniṇ ṇeḷa mēnte, adō

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1. The ordinary Santal counts in units and scores.

## 81. A STORY ABOUT A BOY.

ONCE upon a time long, long ago, it is said, there was a man who had four sons. For two of these they had procured wives, but two were not married. So the youngest boy one day said: "I say, father, I have a wish to do some trading. Please give me two or three scores<sup>1</sup> of rupees, then I shall try to do some trading for us, and if in some way I should lose that money, do not give me any part of my inheritance." So, truth to tell, as he was very eager, they gave him three scores of rupees, and then he went out into the world to trade.

As he was walking along, people tell, he passed the countries of two or three kings. Then he reached a village in which a king lived, and in that village a cat was every day eating the king's milk, wherefore the king ordered the people of that village, saying: "Kill this cat, and if you kill this cat, I shall give you twenty rupees as a reward."

So, truth to tell, the people of that village were hunting the cat in order to kill it, and just at that time this young trader came there. He said to them: "Look here, you people, whom are you searching for?"

They answered: "There is a cat, who every day eats the king's milk, therefore he said to us; 'Kill this cat, and if you kill it, I shall give you twenty rupees as a reward.' For that reason we are searching for this cat."

The young man then said: "Look here, I tell you this, if you find this cat, do not kill it; catch it and bring it to me alive. I shall give you twenty rupees as the price of this cat. Then go to the king and say to him; 'Give us the twenty rupees. We have killed the cat.' Now if he then says to you; 'Bring it here.



metaepe, Pusile sendraye jokhenge okaren hor epe gatelena; uni salakgele sendra kan tahakana; adole gockedo khan doe metailea, Dini nui pusi do alope gidieya, nui do inin jomea; toa eskarge thoe jom akata, ar jahanak ma bae jom akat. Ado onkae menkette ale do sarige uni horle emadea. Onka nahak ape do raj then laipe.

Khange adoko menketa, Acha, endekhan do nende bare durup hatarokme; nitge nahak mit ghari khangele sap agu gotama.

Ado sari onkako men otadete ako do, uni pusi hanamko calaoena, ar uni do ondegeye durupena. Ado sari ina mit ghari khange uni pusiko nam gotkede; mittan sahan kuthauri latarreko namkede. Ado sapkedete uni kora thenko agukede, ad do mit isi takae ematkoa. Adoe metatkoa, Akriñ katha do alope laia, eken jome reakge laipe; ar akriñpe laile khan do nahak qhqe emlepea.

Adoko menketa, Baña, qhqe lailea; lai khan ma nahak aleakge paskaok kantale.

Adoe metatkoa, Hoi hoi! ong onka bare menpe. Ado pusiye sapkedete uni kora doe calaoena; ar onko hor do rajko laiadete mit isi takae ematkoa.

Uni kora do ona disom khon calak calakte arho mittan raj disome tiokketa, ad do onde hqe heletkoa, mittan pukhrire odam goje lagit adi utar horko jarwa akana, ar ona pukhri doko soda phor akata. Ado onko hor then uni kora doe calaoena, adoe metako kana, Henda ho, nende do bhala cet hoyok kana? Adi utar horpe jarwa akan do.

Ado onko horko menketa, Hoe do cet ho ban hoeok kana, menkhan rajren asul hako odam adi bariçe jometkoteye metailea, Ma uni odam do gojepe; unipe gole khan do boks is in emapea. Ado noa pukhrirele laga ader akadea, onatele phor anjaget kana.

<sup>2</sup> An arrangement as here described would not be considered very improper nowadays. The king represents the state, and anything got from what is styled sorhari, public property, is considered fair profit.

I want to see it,' then say to him. 'When we were hunting for the cat, a man from who knows where joined us and hunted together with us, and when we had killed it, he said to us: 'Give it to me. Do not throw this cat away, I shall eat it. It has, as you know, eaten only milk and has not eaten anything else.' And as he said so we really gave it to that man.' Speak in this way to the king."

So they said: "Very well; then please sit here in the meantime. In one moment we shall catch it and at once bring it to you."

Then, truth to tell, when they had said this to him, they went to find the cat, and the boy sat down there. And, truth to tell, a short while afterwards they caught the cat. They found him below a pile of fire-wood, and catching the cat they brought it to the young man, and he gave them twenty rupees, whereupon he said to them: "Do not tell anything about the selling, only tell about eating it. If you tell anything about the selling, he will certainly not give you anything."

"Quite so," they said, "we shall certainly not tell. If we tell, our profit will be lost."

Then he said to them: "That is so. Speak in the way agreed on." So the young man took the cat and went away, and these people told the king, and he gave them the twenty rupees<sup>2</sup>.

Now the young man went a long way from that country and reached the country of another king, and there also he saw a great crowd of people, who had come together to kill an otter in a tank, and they had dug a ditch to drain the tank. The young man then went to these people and asked them; "I say, you people, I wonder what is going on here? You have collected here, a large crowd of people."

The people answered: "There is nothing happening, but as an otter is eating all the king's preserved fishes, he has said to us: 'Kill this otter. If you kill it, I shall give you a reward.' Now we have chased it into this tank and are draining the tank dry."

Ado khangé uni korae mēnketa, Iā hoñ metape kana, uni odampe namle khan dō alope gojea; uni dō inḡeñ hataoea; jē dam lagaoka, ona dō inīñ emapea.

Adoko mēnketa, Acha, eṇḡekhan amgele emama.

Ado sariḡo soḡa aṇḡetketa, adoko namkedeā; adō sapkate uni korā ṡenḡo aḡukedeā, adō tināk gan cōe ematkote uni odam hōe kiriṇkedeā; adō arhō oṇḡe khon hōe calak kangea.

Arhō miṡṡaṇ disome tiokketa; adō oṇḡe hō onkage aḡi utaṡ hōṡ jarwa akane ṇelketko khan dō onko ṡene calaoena; adōe metako kana, Henda ho, bhala nōṇḡe dō ceṡpe cekayeta?

Adoko mēnketa, Miṡṡaṇ goḡole goje kana.

Adōe metatkoa, Cedakpe goje kana?

Adoko mēnketa, Rajak kagojko kolomko dinge, kathae, aḡiye ger khaya khucraḡ gidiyeta, onate raje hukum akawatlea, Ma uni goḡo dō gojepe; unipe goḡle khan dō boksīs in emapea. Ado raj oraḡre gojea mēntele laga baṡayede kan taḡḡkana, adō oṇḡe khonge laga aḡukate noa bhugaḡkrele laga ader akadea.

Ado uni korae mēnketa, Iā hoñ metape kana, uni goḡo dō alope gojea, sapkate in emāṇpe; uni goḡo reak dam doṇ emapea.

Khange adoko mēnketa, Acha, damem emokḡ khan, eṇḡekhan oḡole gojea.

Adōe mēnketa, Hē, sariḡeñ emapea. Nukin ṇelkinpe, nukin hō onka lekaṇ kiriṇ akatkina.

Ado sari lako laketa se, ekkalteko la tiokkedeā, adoko sapkedeā; adō uniye kiriṇkedeā, adō arhō oṇḡe khone calak kana.

Ado calak calakte arhō miṡṡaṇ raj disome tiokketa, adō oṇḡe hōe ṇelketkoa, raj ato pheḡre aḡi utaṡ hōṡko jarwa akana. Ado onko ṡen sēnkateye metako kano, Henda, ape ceṡ laḡit bhala nunakḡ hōṡ dōpe jarwa akana?

The young man then said: "Listen, I tell you this. If you find this otter, do not kill it, I shall take it, and whatever price is fixed, I shall give you."

"All right," they said, "then we shall give it to you."

And, truth to tell, they drained the tank dry and found the otter, and, having caught it, they brought it to the young man, and he gave them who knows how much; in this way he bought the otter too. Then again he went away from there.

Again he reached another country, and there also in the same way a great crowd of people had collected together, and, when he saw them, he went to them and said to them: "I say, I wonder what it is that you are doing here."

They answered him: "We are killing a rat."

He said to them; "Why are you killing it?"

They replied: "Every day, people tell, the rat is biting the king's papers and pens into small pieces and spoiling them. Therefore the king has ordered us to kill this rat. If we kill it, he will give us a reward. Then we chased the rat in the king's house in order to kill it, but, having chased it away from there, we have driven it into this hole."

The young man then said: "Listen, I say, do not kill this rat, catch it and give it to me. I shall give you the price of the rat."

"All right," they said, "if you give us the price, we shall certainly not kill it."

He said: "Yes, I shall really give it to you. Look at these two here. I have bought these two also in the same way."

So, truth to tell, they dug and dug all they could, and in no time they reached the rat and caught it. So he bought it and again went away from there.

Walking along he reached the country of another king, and there also he saw that a very great crowd of people had collected together close to the king's village. Going up to them he said to them: "I say, I wonder for what purpose have you come together so many people?"

Adoko mēnketa, Mitān biñ oka khon cōe hēc akan, uni biñ dō ađi hōre jomētkoa, adō onate raje hukum akawaflea, Ma uni biñpe gočle khan dō, miť isi takāñ emapea.

Adō uni koṛae mēnketa, Iṛ hoñ metape kana, uni biñpe hāmle khan dō alope gojea, uni dō sap āguahpe; iñ dō miť isi takāñ emapea.

Adoko mēnketa, Acha, ẽṇḍekhanle sap āguama.

Adō sṛiko sendra hāmkedeteko laga thakaokedea, arko sapkedete uni koṛa thenko agukedea, adō miť isi takae ematkoa; adoko calaoena. Ar uni koṛa hō ẽṇḍe khon dōe ruṛ kana.

Adō hijuk hijukte hōrrege uni biñ dō, kathae, rōre ẽhōpketa; adō uni koṛawak hūtum hūmkateye mēnketa, Iṛ phalna, am dō ađi bhage hōr kanam; nōkōe iñ doko gojeñ kan tahēkana, amem tahēkante iñak jivi bañcaoentiña, ar bañkhan hutēc iñ dō teheñreko mōhōr meṭaokiña. Adō phalnañ metam kana, iñ dō delañ ale disomte eñgañ apuñ then idikañme, ar cetem hām, onageñ emama.

Adōe mēnketa, Cetko menaktapea?

Adō uni biñe mēnketa, Sanamakge menaktalea.

Arhō uni koṛae mēnketa, Durre! ẽhōñ idilema; am dō ẽntere nāhākem jomeña.

Adō biñe mēnketa, Baña, phalna, ẽhōñ jommea.

Arhō uni koṛae mēnketa, Am bam jomeñ khan dō, eñgam apum pasekin jomeñ.

Adō uni biñe mēnketa, Baña, phalna, ẽhōñ jom ocomea. Nēlme, am dō nunāk mūhīn khonem bañcaokediña, tōbē amak gun dō bañ manaotama? Albōtiñ manaogetama. Delañ iñ dō idikañme baṛe.

<sup>3</sup> So lit.; 'eat' is the term. techn. for killing or destroying by witches, bongas, etc., also by snakes.

They answered: "A snake has come here from who knows where, and this snake is eating<sup>3</sup> a great many people, therefore the king has ordered us saying: 'If you kill this snake, I shall give you twenty rupees'."

The young man then said: "Listen, I tell you this, if you find the snake, do not kill it, but catch it and bring it to me. I shall give you twenty rupees."

"All right," they said, "then we shall catch it and bring it to you."

Then, truth to tell, they hunted for the snake, found it and chased it until it got tired, whereupon they caught it and brought it to the young man, who gave them twenty rupees; so they went, and the young man also commenced to go back homewards from this place.

As he was coming along the road, the snake, people tell, commenced to talk, and mentioning the name of the young man, he said: "I say, you so and so, you are a very good man. Remember, they were going to kill me; because you were there, I was saved; otherwise they would have made an end of me to-day. Therefore, you so and so. I tell you this, come along, I shall take you to our country to my parents, and whatever you want I shall give you."

"What things have you got?" he asked.

The snake replied: "We have all kinds of things."

The young man again asked: "Strange, I shall certainly not take you there; when we reach there, you will certainly eat me."

The snake replied: "Certainly not, you so and so, I shall surely not eat you."

Again the young man said, "If you yourself won't eat me, perhaps your parents will do so."

Then the snake said: "Certainly not, you so and so, I shall surely not let you be eaten. Look here, you have saved me from so great a danger, then should I not be grateful to you? Come along, please take me there."

Ado uni korae menketa, Acha, idimegean; nokoko endekhan orakteh idi otookoge. Ado sari joto horge uni korawak orakteko calaoena; ado onkoko do endeye jima otokatkoa, ado uni bihtekinkin calaoena.

Ado sari tin dinre con uni bin orakkin tiok nōkketa. Ado bine menketa, Ia phalna, am do nendē barē teŋgo hatarokme; onē ona kana ale orak do. Ado noam bancao akadiñ katha unkin engeñ apuñ in lai pahilakinrege, ina do ohokin jommea, ar am do nāhāk alom botoroka. Ar jāhānakko emam lagitkin metama, Ma okatakem khusiak kan, ma rorme, onagele emama — ado nitre am in lai thikam kana, am do nāhāk cet hō alom khusika; apuñ tire mitñan mundam menaka, am do ona chaḍa etagak do alom khoja. Ar ona mundam reak gun do nonka kana; miť ser toare am do ona mundam caḍoeme, ar un jokhen cetem mena, benaok ma mente, onage benao godoka; se jāhānākgem khoj, onage hec godoka. Onē onka kana ona reak gun do. Onate am doñ metam kana, ona barē nāhāk khojme.

Adoe menketa, Acha, endekhan onageñ khoja.

Adoe metadea, Ma endekhan am do nendē barē teŋgo hatarokme, noako kathan galmarao otoakinrege. Ado am ikdi nāhāk in hec ruaroka; am do nendē barē tahē hatarokme. Dať botēckeam, alom daťa.

Ado uni korae menketa, Acha, qhoñ daťa; do am do khatirjoma calakme.

Ado sari onka kajiāu otokadete ac doe calaoena. Ado orake seter goten khankin hel gotkede khan do, bogete adi barickin rakketa; adokin cok barawadea, arkin menketa, Durre! aliñ doliñ as chuṭaulen tahēkana; aliñ doliñ menketa, Nui doko gockede con cet con. Onka aliñ doliñ bebhorsalen tahēkana. Ado nōkōe, jāhā lekate arhōm hec ruaregea.

The young man then said: "All right, I shall take you there, but let me first take these others home." So, truth to tell, all of them went to the young man's home, and there he gave the others in charge of his people, whereupon he and the snake came away.

Then, truth to tell, after who knows how many days, they reached near to the home of the snake. The snake said: "I say, you so and so, you stand here in the meantime. What you see over there is our house. I shall first tell my parents the story of how you have saved me. When they have heard this, they will surely not eat you; do not you be afraid. They will tell you that they will give you something or other saying: 'Tell us what you see here that you like, and we shall give you that.' I now tell you this, so that you know it. Do not be pleased with anything. There is a ring on my father's hand, do not ask for anything else except that. This ring has this quality. Put this ring in a seer of milk, and whatever you at that time may say is to come into existence, this will at once be there; or whatever you may demand, that will come at once. This is the quality of this ring, therefore I am telling you this; ask for this ring."

"Very well," he said, "I will ask for that."

The snake then said to him: "Then please stand here in the meantime, whilst I speak to them about what has happened. Then I shall presently come back to take you there. You, please remain here in the meantime. You might perhaps run away, do not do so."

The young man then said: "All right, I shall not run away. You go without anxiety as to that."

So, truth to tell, after having earnestly implored him in this way, the snake went, and as soon as he reached home and his relations caught sight of him, they commenced to cry a good deal, whereupon they kissed him and said to him: "O dear, we two had lost all hope. We thought they have surely killed him or something. In this way we had lost all hope, and then here we see, somehow or other you have come back again."



Ado enka men sāotege uni apattet dōe men goṭketa, Okare bañ eṅgate manwa manwage soyeñ kan?

Ado uni hoṇontete menketa, Okare, baba, soyetmea? Eṇḍekhan iṅge soyetben cōñ cet cōñ. Ma eṇḍekhan iṅge jom goṭkañben.

Adoḱin menketa, Baña, am dō oḥoliñ jomlema. Khange adoḱin thiir barayena.

Ado uni biñe menketa, Iḁ, ayo ar baba, iñ dō mitṭeḱ kathañ metaben kana, ado iñak katha dōben añjomkea se oḥoa? Arben dōḥetiña se bañ?

Adoḱin menketa, Ma rōrme, añjom bañkhanliñ cekaea?

Adoḱe menketa, Iñ dō Hoṛ disomteñ senlena ar aḁi hoṛ iñ jom-etto tahḱkana. Ado unre ona disomren raje hukumatkoa, Ma uni biñ dō gojepe, ar unipe goḱle khan dō boksīs iñ emapea. Ado, baba, unre iñ dō aḁi baṛic iñ botorena; ado mitṭaṅ jhōṛreñ okoyena, ado goṭako sendra barayeta.

Ado apate men goṭketa, Henda, beṭa, ado eṇḍekhan cekatem bañcaoena?

Ado uniye menketa, Onko hoṛ moṭorege mit hoṛe tahḱkana; ado uni hoṛe dayawadiñte iñ dōñ bañcaoena. Je raj boksīs emakoe goḱatko dō uni hoṛge iñ ṇutumte boksise ematkoa. Tinaḱ gan taka cōe ematḱote iñ dō onko hoṛ ṭhen khone chaḁaokidiña, ar oṇḍe khon pharak disomteye atkirkidiña. Onkate iñ dōñ bañcao akana; menkhan uni hoṛ iñ dō khube dayawadiña.

Ado uniren eṅgat apatkin menketa, Henda beṭa, ado uni hoṛ dō cetem emadea, ar cet lekate uni ṭhen khon dōm paskao heḱena?

Adoḱe menketa, Iñ dō cet hō bañ emadea, menkhan goḱ dōñ goḱadegea. Ado cet hō bañuktiñte bañ emadea.

Adoḱin menketa, Henda baḅu, onkae dayawatme khan, cedak uni hoṛ dō bam aḡu daraledea? Noṇḍe hutḱeḱ babon emkea? Cete khoj kan tahḱkan, onagebo emkea.

As they were speaking in this way, his father suddenly said: "Dash it, where can it be? I am feeling the smell of man."

The son then said: "Where, father, do you feel this smell? Then it must be I who am giving you the smell, I think. So please eat me at once."

His parents then said: "Certainly not, we are not going to eat you." Thereupon they did not say anything more about this.

Then the snake said: "I say, mother and father, I am going to tell you something. Will you listen to what I say or not? and will you do what I say or not?"

"Speak then," they said; "what else should we do than listen to you?"

Then he said: "I went to the Santal country, and I was eating a good many people. Then the king of that country gave an order saying: 'Kill this snake, and, if you kill him, I will give you a reward.' Then father, I got a terrible fright and I hid away in a thicket, and they were hunting for me everywhere."

The father asked: "I say, my son, how then were you saved?"

He replied: "Amongst those people there was a man, and I was saved because this man took pity on me. The reward that the king had promised to give, this man gave them in my name. He gave them who knows how many rupees, and in this way he rescued me from those people, and he took me away from there to a distant country. In this way I have been saved, and this man showed me great pity."

Then his parents said: "Look here, son, what have you given this man and how did you get away from him and come here?"

He replied: "I have not given him anything, but I have promised to give him. I had nothing, and therefore I could not give him anything."

Then they said: "Look here, youngster, since he showed you such pity, why did you not bring this man along with you? Should not we give him something here? Whatever he might have asked for, we should have given him."

Ado uniye mēnketa, Hē, mēn dō onkageñ metade tahēkana, bañma, Jāhānak nāhākgem khoj onageñ emama.

Ado arhōkin mēnketa, Durhak! uni dō ađi bhale hoř kanae. Cedak cōñ bam agu daralede?

Ado uniye mēnketa, Agu darayegen mēnet tahēkana; adoñ mēnketa, Pase aben qhōben nēl sahaole, paseben jōmkedegē; ado baba, onate bañ aguledea.

Adōkin mēnketa, Baña, bañu, am sāotem agule khan dō qhōlīñ jōmlea.

Ado uniye mēnketa, Eñdekhan dōñ aguyea sē bañ?

Adōkin mēnketa, Okare menaea?

Ado mēnketa, Hante khon dō unigeye agu oțokadiña; ado abenben jōmkea bōtōrte nōñdē dō bañ agu sețerledea, hani hanđeñ bađi akawadea.

Adōkin metadea, Cedakem bađiadea? Do aguyem, adōbo peřayea ar țakabo emaea.

Ado arhōe mēnketa, Paseben jōme; ađi muhim khon uni dōe bañcao akadiña.

Adōkin mēnketa, Qhōlīñ jōmea, do am dō aguyem.

Ado sari calaoenteye agukedea, ado sari barsiñ dinko peřakedea. Ado inā dosar hilok doko metae kana, Cele phalna, ado nui kořa nonka muhim khonem bañcaokedea; ado dē cetem hataoa? Ma ona rōrme.

Ado uni kořa dō oñtē nōtē ořakkoe nēlettakoa, jhak jhak nēlōk kana, ado onkako kuliyedere hō bōtōrte bae rōř hōteta.

Ado arhō uni apattēte mēnketa, Ma phalna, rōrme, cetem hataoa sē țakam hataoa.

Ado uni kořae mēnketa, In dō cet hō bañ hataoa țaka poesa dō, mēnkhan oñē am tire mundam menak, inageñ hataoa, judipe emañ khan; ar bape emañ khan, eñdekhan cet hō bañ hataotapea. In dō muhim khon in bañcaokadea, inage jō jivēț tō disañtabonpe.

He replied: "Yes, that's so; I also spoke to him in that way saying: 'Whatever you will ask for, I will give you'."

Again they said: "Dear me, he is an excellent man; why did you not bring him along with you?"

Then he replied: "I thought of bringing him along. Then I thought perhaps you two will not stand seeing him, perhaps you might eat him. Therefore father, I did not bring him."

They said: "Certainly not, youngster; if you brought him along, we should surely not eat him."

"Then shall I bring him or not?" he said.

The parents asked: "Where is he?"

He replied: "He brought me along from there and left me here; but, as he was afraid that you two might eat him, I have not brought him right up here. Look, I have left him over there."

"Why did you leave him?" they asked him. "Please bring him here, then we shall give him a feast and give him some money."

Again he said: "Perhaps you will eat him? He has saved me from the greatest danger."

They replied: "We shall surely not eat him. Go and bring him here."

Then, truth to tell, he went and brought him and they treated him for two days. The next day they were saying to him: "Well, you so and so, you saved this boy of ours from such a danger. Then what will you take? Please tell us this."

The young man then looked round their house in all directions. It was looking splendid, but even though they asked him this, he did not answer at once, because he was afraid.

Again the father said: "Please, you so and so, speak. What will you take, or will you take money?"

The young man then replied: "I shall not take anything in the way of money, but I shall take the ring that you have there on your hand, if you will give me that; and if you won't, then I shall take nothing from you. I rescued him from danger. Keep this

Ar engh menket, inape emañ khañ dō, in hō jivet taheñ bhor in num barakepea.

Khange adō ako akoko bupujhañ barayena, Cele adō noageye khoj kan dō? Bhalabon emaea se bañ? Ar jāhānak ma bae khoj kan.

Adō uni enġat buđhiye menketa, Ma ġnte emae ma; adō ona-geye khoj kan khać dōbon cekaea?

Adō sari ona mundamko totketa; adō uni kořako caladea, ar horte jom laġit pe pon takako emadea.

Adōe ruar hećena. Adō enko pea menakko, enkoge kurumuťu-teye asulketkoa. Adō kathae, uni kořa bahuae laġitko nam barayetkoa. Adō mitañ atore, kathae, khub kisar hoponerako namkedeo, adoko rebenengea. Adō uni kuřiye menketa, Hē dō hēge, rebengeañ. Menkhan in dō ořak umul umulte baře idiyinpe. Jāwāe ořak khon nonde haćić okoe ořake benaoa, enđekhan uni then in jāwāeoka, ar bañ khañ dō bañ.

Adō raebar hoř ona katha dō kořawać ořakte hećkate enġat apatko laiatkina. Khange adō unkinkin menketa, Okoe baćae, enđekhan qhole aġu darele coñ cet coñ. Adō kořa hō okakote coko sen akan, adō onkoliñ kulilekoge. Ma teheñ dō sen ruar hatařokme, arhō nin dinre heć ruarokme, adō unregē jotole lai cabawama.

Adōe calaoena uni dō. Adō kořakoko heć jarwa barayen khañ dō kukli galmaraokin qhopketa. Adō jotō kořako menketa, Enđekhan qhobon aġu darelea. Adō uniko bahuae kan kořa dōe thir akangea. Adō apattete menketa, Cele ya phalna, am dō cet hō bam menet dō?

Adō uni kořae menketa, Baña, baba, unigebon aġuyea.

Adō apate menketa, Ořak benaoe tho ya muskil kana. Nonde khon bahu ořak haćić dōbon benaokea?

in mind as long as you live, and if you give me just what I mentioned, I shall also praise you as long as I live."

Thereupon they consulted together: "Well, it is this he is asking for. Shall we give it to him or shall we not? You see he does not ask for anything else."

The old mother then said: "Let it be given to him then. As he is asking for this, what can we do?"

So, truth to tell, they took off the ring and handed it to the young man, and they gave him three four rupees for food on his way back.

Thereupon he came back home. Now those three other animals were there, and these he took excellent care of. Now, people tell, they were searching for a wife for the young man, and in a certain village they found the daughter of a very rich man, and these people were agreeable. The girl said: "I am quite willing, I am agreeable, but they must take me there in the shade of houses. Whoever builds a house from my bridegroom's house and up to here, to him I shall be married, otherwise not."

The marriage-broker came to the young man's house and told his parents these conditions. The parents then said: "Who knows, in these circumstances we shall surely not be able to bring her here, we fancy. Our boys are also away somewhere, let us first ask them what they think. Return to-day to them and come back again here after so and so many days; then we shall give you our final word."

So he went; when the young men had all come back, they commenced to talk and ask these. The young men said: "In this case we shall surely not be able to bring her." But the man for whom they were to bring a wife kept quiet. His father then said: "Well, you so and so, you have nothing to say?"

"No, father," the young man replied, "we shall bring this girl."

The father then said: "To build the house, that's the difficulty. Shall we be able to build a house from here and up to the bride's home?"

Ado uni korae menketa, Hã, benao adoeabon. Oraq benao do in eskarte hõn benao dareakgea.

Adoko menketa, Acha bogege; endekhan men aikha tayomre alom lajao ocobona.

Ado menketa, Hã, menaãa; ohõn lajao ocobona.

Ado sari uni kora do dosar hilok ona mundam doe bidau atkareta; jemone laiadea onkage, kathae, mit ser toareye cadoketa, are menketa, Ma nitge mörẽ bharia taben ar bar bharia dahe hec godok ma! Khang, kathae, tinake menlet, unakge oka khon con hec gotena; ado orakteko tul aderkata. Ado uni korae menketa, Baãa, uni bin do ac in bancaokede reak do khubgeye gun akawadiãa. Ar ona kathae ror do onkoe asul akatko, onko hõko akhjom kangea.

Ado ina dosar hilok khang ræbariãko mangao gotkedeãa ar khub dahe tabenko emadea; arko metadea, Ma ale do ni cando motore bare bapla do sardi godme; darae cando do korawak janam din kana, onate uni cando nahãk ban ganok kantalea.

Ado ræbar hore menketa, Cele ente, apege jotoakpe tearena se ban? Ar ona orak benaoko hurso kan do nonde khon hande habic, ona dope tear hotkea?

Adoko menketa, Hã, ona dole tear dareaka.

Ado uniye menketa, Men endekhan jemõn tayomre in alope lajaoiã.

Adoko menketa, Do ohole lajao ocomea; bale benaoketa menkhan, ondele senlen khan, unre dandõmlepe, ar bankhan kolge alope kolalea. Ma inage katha do. Onten pera ma am do lai hotakome.

Ado menketa, In ma enteã lalai hor kange; cedak ban laia? Nitge sen toraã laiakoa.

The young man replied: "Yes, we shall build, no fear. As for the housebuilding, I shall be able to build singlehanded."

"Very well then," they replied; "then that's good, but have a care, do not put us to shame afterwards."

"Well, I am here," the young man said, "I shall not put us to shame."

Now, truth to tell, the next day the young man tried to test the quality of the ring. Just as the snake had told him, so, people tell, he put the ring into a seer of milk and said: "May there now at once come five loads of flattened rice and two loads of curds." Then, people tell, just as much as he had said, this quantity at once came from somewhere or other, and they carried it into the house. The young man then said: "Surely, the snake that I saved has shown much gratitude for what I did for him." These words the other animals that he was keeping also heard.

The next day they asked the marriage-broker to come and gave him any amount of curds and flattened rice and said to him: "So far as we are concerned, make all preparations for the marriage to come off inside this month. Next month is the young man's birthday, therefore that month will not be suitable for us."

The marriage-broker then said: "Well then, you are consequently ready with everything now? and as for the house they wish to be built from here up to there, will you be able to get that ready at once?"

They replied: "Yes, we shall be able to get that ready."

"Have a care then," he replied, "that you do not afterwards bring me shame."

"We shall surely not put you to shame," they said. "If we have not built that when we go there, fine us, or else do not send her to us. Well, that's all, you go at once and inform the friends on that side."

He said: "I am the man to take a message. Why should I not tell them? Now I shall at once go straight to them and inform them."



Ado sari uni hōr dō sēn torage onako katha dōe lai gōtketa. Ado uni hōrko metadea, Dē gapage arhō sēn ruar godokme, metakom, Ma sōntorokpe, girān āguape kana. Ar metakom, Gēl din reāk girān āguapea.

Ado sari dosar hilok sēn ruarkate ona katha ōntēn pērae laiatkoa. Ado noko hōko mēnketa, Acha, ma āgualeme, khātirjoma menaklea.

Ado ōndē khon ruar hečkate dosar hilok khange girai idi gōtketa. Onko pēra hōko atānketa, ado bapla din tiogok kanre hō, orāk dō bako űelet kan. Adoko mēneta, Hō, noko pēra dō dhora-gebon dāndomkoa. Ado sari bariāt calak hilok ninda khange uni kōra dō mī sēr toare ona mundam dōe cađo gōtketa, are mēnketa, Ma nōndē khon bahu orāk dhābić orāk benao godok ma, ar tala talate dō sorok leka hōr tahēn ma!

Ado sari onkage benao gōtena, ado ona orāk bhitri bhitrite bariātokko calaoena. Khange ado ōntēn hōrko haharayena, ar ona orāk talategeko bapla āgukedeā. Ado bapla caba barayena.

Ado uni bahu kuři dō, kathae, ato kōra sōngē hō pārkāue tahēkana, ar dhertēt dō unirege jāwāeok sana menaktaea. Ado ākin harām buđhi emanteak reānkin galmarao baraea. Ado mī din dō uni kuřiye kukli kana, metae kanae, Henda bhala nōndē khon ale orāk dhābić orākpe benao idiletre dō tināk ganpe khōrōcleta, ar cekate unāk algate dōpe benao gōtketa?

Ado uni kōrae mēnketa, Ōkōe bađae, in dō bañ bađaea, ayo babatekinge tināk cōkin khōrōclet. Mēnakin, kathae, āđi utār tākā khōrōc akana.

<sup>4</sup> When a day is fixed for a marriage (or other great festivity), small strings are sent out to the parties concerned, with so many knots as there are days coming before the ceremony; each day one knot is untied; when there is no knot left, they know that the day has come. This is Santal custom, quite useful as long as they had no almanacks. It is used even now by people who do not need it.

Truth to tell, the man went straight away and at once told them this, and they said to him: "Please, go back again to them to-morrow and say to them: 'Be careful, I shall bring you the marriage-knots<sup>4</sup>'. And say to them, 'I shall bring you knots for ten days'."

The next day he, truth to tell, went back and informed the other party of this, and these also said: "Very well, please bring it. We are quite satisfied and ready."

Having returned from there, he at once took the marriage-knots with him the next day. The friends also received these, agreeing to the day; but although the day for the marriage was drawing near, they did not see any house, so they said: "Oh, we shall certainly have to fine these friends." Then, truth to tell, the night before the bridegroom's party was timed to go the young man put his ring in a seer of milk and said: "Let there at once be built a house from here to my bride's home, and let there be something like a big road along the middle."

And, truth to tell, in this way it was at once built and the bridegroom's party went along inside this house. The people on the other side naturally became astonished. So they celebrated the marriage and brought the bride away inside this house. The marriage festivities were all finished.

Now this girl, people tell, had been accustomed to be intimate with a village boy, and she wanted more than anything else to be married to him: The young married couple were in the habit of talking together about this, that and the other. One day the girl was asking him saying: "Look here, how was it when you built the house from here up to our home? About how much did you spend, and how was it that you so easily and quickly built it?"

The young man then said: "Who knows, I do not know how much my parents possibly spent. They say, I hear, that a very large sum of money has been spent."

Ado uni kuṛi dō ona katha dōe diṣa dōhōkafa. Ado dosar hilok khange hanhartēte kuliyede kana, Henda gō, nonde khon ale oraḱ dhabic oraḱpe benao idiletṛe dō bhala tināḱ ganpe khoroḱleta?

Ado uni budhiye mēnketa, Cet hō, baḥu, baḥ khoroḱlena; uni hudiṇiḱge ceka lekate cōn miṭ ṇinda bhitartegeye benao goṭketa. Ado onkae mēnket khan dōe thirena.

Ado ayup khange arhōe kuliyede kana, Oṭe cōn, kathae, cet hō baḥ khoroḱlen, ayo onkae laiaṇ kan; amge, kathae, cet lekate cōn miṭ ṇinda bhitartegem benaolet. Ado masē bhala laiaṇme, cet lekatem benaoleta.

Ado, kathae, aṛigeye lai barawae kana, ado bae paṭiauk kana. Ado uni kuṛiye mēnketa, Inge bam laiaṇ khan dō okoyem laia-koa? Nōkōe laṇ miṭ monena, enrehō am dō bam laiaṇ kana, toḱe amren hōṛ dōn baḥ kana cele; toḱerege bam laiyeta.

Ado, katae, onka aḱi nindhane rorkeṭ khan dōe metae kana, Acha, eṇḱekhan in laiamgea, mēnkhan aikhā, okōe ṭhen hō alom lai baraea.

Adoē mēnketa, Ohon laia; alaṇ alaṇaḱ katha kana, cedak in laia? Jonomre hō ohon lailea; ar in laiketa mēnkhan dō, ekkalte am dō maḱ gōc goṭkaṇme.

Ar sē uni koṛa dō uni atoren koṛa sōṅge menae dō bae baḱae kana, ado onkae ekraren khan, kathaeye laiaḱea, are mēnketa, Aliṇ kanaliṇ ar kiye laia? Ohō janiḱe laia. Ado onka bujḥau barakate sari joto katha onka oṛe oṛpaṭ bae lai cabawadea? Ado uni kuṛi dō onako katha dō moneregeye dōhōkafa. Ado onka napaegekin hijuk sēnōka.

Ado tin din badre cōn miṭ din dō uni atoren koṛae riakudea, metae kanae, Ia phalna, uni ṭhen dō baḥ tahēna. Am ṭhengen tahēna, am baṛe dōhōṇme.

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<sup>5</sup> During the first days after a marriage it is customary that the young people go and come from home to home. The young girl is not as a rule previously well acquainted with her new people, and this custom is kept up to help her in her new position.

The girl kept these words in remembrance, and the next day she asked her mother-in-law: "I say, mother, when you built the house from here and up to our house, about how much I wonder did you spend?"

The old woman then replied: "Nothing at all, daughter-in-law, was spent. Our little one somehow or other caused the house to be built within one night." When she had said this, she did not say anything else.

When it became evening, she again asked her husband: "I hear nothing at all was spent. Mother tells me so. She says that you somehow or other built it within one night. So please tell me how you did it."

Then, they say, the young man was telling her fibs; but she did not believe him. The girl then said: "If you do not tell me, whom are you to tell? Here you see, we have become one, still you do not tell me. Then I do not belong to you, I suppose. That's the reason that you do not tell."

Then, when she very humbly spoke in this way, he said to her: "All right, then I shall tell you, but have a care, do not tell it to anybody."

"I shall surely not tell," she said, "it is a matter between us two. Why should I tell? I shall never tell at all, and if I should tell, then at once cut me dead."

Now her husband did not know that the girl was intimate with the village boy, so, when she had given such a solemn promise, he believed her and said: "We are one, and why should she tell?" After having come to this conclusion, did he not tell her everything, from beginning to end? And the girl kept his words in her mind. Everything seemed well, and they were going and coming between the families<sup>5</sup>.

Then, after who knows how many days, she spoke to the village boy and said: "I say, you so and so, I shall not stay with him, I will stay with you. You please keep me."

Ado uni korae menketa, Am do jawae menaagetama, cet lekate in don dhomea? Bae mak gojeña?

Ado uni kuriye menketa, Nonde do balan tahena, jahā disom-telan odok calaka.

Arho korae menketa, Bae panja namlaña?

Ado uni kuriye menketa, Baña, ohoe panja darelelaña, ona reak bhed in baḍaea. Ado one jawāetēt then mundam menak, onate cetko hoyok, ona jotoe laiadea, are metae kana, Am do dokho rebenme se, jom nū, orak duar, joto ingeñ benaotalaña.

Khange sariye bulaukedegea, adoe rebenena, ado angirok reakkin nenḍaketa. Are metae kana, Nonde khon do balan odokoka; jawae orakten calaka, ado onde khongelan calaka. Am do mittan kapi idi toraeme. Adoe metadea, Ma niā din hilok am do ona phalna dare butare nuhum khan bare seterokme.

Ado sari uni korā do kapiante en hilok do ona dare butareye calaoena. Ado tinkore con sari uni koratekinkin napamena arkin galmaraoketa.

Ado kathae, uni kuri do en hilok do lutuk lutuke benget akat-gea, japitge bae japitet kana. Ado uni jawāetete japitket khan do bai baite ona mundam doe tofkettaea, ado bai baite orak khone odokena; ado uni korā thene calaoena, adoe metae kana, Dela hijukme, mittan meromlan magea. Ado sari gudri khon mittan meromkin odokkedeae, adokin makkedeae, ar māyām do uni jawāetete gitić akan parkom latarre gotakin joroketa, ar uni merom do bohok sudha okate cokin idi toraketa.

Ado tin jokhen con, kathae, uni korae ebhenena, adoe aikauketa, bahuttet do banugic. Adoe menketa, Pasē racateye odok akan. Ado raca sen odokkateye nel barayede do banugic. Ado arhoe bqlō ruarente sengele jolkette divheye jeretketa, ado gotae arsal

<sup>6</sup> Battle-axes are even now found in many Santal houses; they are chiefly used for sacrificial purposes.

<sup>7</sup> The common expression for a natural function.

The boy then said: "You have a husband. How shall I be able to keep you? Will he not kill me?"

The girl then said: "We shall not remain here. We shall go away to some other country."

"Will he not track us and find us?" the young man again asked.

The girl then said: "He will not. He will certainly not be able to track us. I know how to provide for this." Whereupon she told him all about the ring that her husband had and what could be done with that, and she said to him: "You agree to keep me, I shall provide everything for us two, food and drink, house and home."

Then she, truth to tell, prevailed upon him, and he agreed, and they fixed the date for running away together. Then she said to him: "We shall not start from here. I shall go to my husband's home, and from there we shall go away. Remember to take a battle-axe<sup>6</sup> along with you." She further said to him: "This very day, as soon as it becomes twilight, you go to the foot of such and such a tree."

Truth to tell, the young man that day went to the foot of the tree agreed upon, taking the battle-axe with him. Some time during the day she and the young man met and had this talk together.

Then, they say, that day the girl was anxious and kept awake. She did not sleep at all. When her husband had fallen asleep, she quietly took off this ring that he had, and noiselessly she went out from the house and went to the man and said to him: "Come let us kill a goat". And, truth to tell, they took a goat out of the goat-house and killed it and spilled the blood all over under the bedstead on which her husband was lying; but the goat with the head they took away, who knows to where.

Then sometime during the night the young man woke up and felt that his wife was not there. He thought: "Perhaps she has gone out to the courtyard<sup>7</sup>." So going out to the courtyard, he looked for her, but she was not there. Again he went inside, and,

barayeta. Ado khangē parkom latarre māyām dō dīn dābur joro akane hēlketa. Khange ado ona hēlte ađi bariće bhabnayena; adqe mēnketa, Okqe bairi coko makkedea ar okate coko idikedeā, tōberege banugīca. In dō nāhāk dhorageko paśiña. Ado ona bhabnate uni koṛa dō ceť hō bae ror sađeleta, hape hapeteye gitić thirena. Ado setak aṅga marsalenre hō uni koṛa dōe gitić akangea, bae ođokok kana.

Ado eṅgat apatko mēneta, Henda, bhala nukin dōkin beret akana se bañ? Bakin aīkaūk kan dō. Ado eṅgattet duar tñen senkateye hohoketa. Ado bakin goñlet khan dō silpiñe jhićket-teye boloyena, adqe hēlket dō, goṭa orať māyām dō dīn dābur atu akan. Ado ona hēlte uni hō rakkateye ođok ruṛena.

Ado jotō horko aṅjomket khan doko nīr jarwayena arko hēlketa. Ar uni koṛa dō parkomregeye gitić thir akana. Adoko dñakakede khane beretena, adoko kulikedeā, Noa dō cele māyām kana?

Adqe mēnketa, Okqe baḍae, cele māyām kan cōñ; in dō bañ baḍae kana. Ado arhōko kulikedeā, baḥu dōe okayena mente; adqe mēnketa, Ona hō bañ baḍae kana, uni hōe okayen cōñ.

Khange ado ađi barićko botorena; adq hōr ar mañjhi paranik, caukidar, jotoko laiatkoa. Ado onko hō jotoko heć jarwayena; adoko hēlket dō, parkom latar sente bogete māyām dō joro akante sakiť akan. Ado caukidare kukli kana, uni koṛae kuliye kana, Henda phalna, noa dō cele māyām kana?

Adqe mēnketa, Okqe baḍae, cele māyām kan cōñ, bañ baḍae kana.

Ado arhōe kulikedeā, Am baḥu dōe okayena?

Adqe mēnketa, Okqe baḍae, okayen cōe; ona hō in dō bañ baḍae kana. Gitić japiť akat tahēkanañ, unregeye okayen cōñ;

kindling the fire, he lighted a lamp and looked all over with the lamplight. Then he saw that blood had been spilled and was running all over the floor under the bedstead. When he saw this, he became extremely anxious and said: "Some enemy or other has killed her and taken her away somewhere. That is why she is not here. Now they will surely hang me." Being anxious over this, the young man did not call out or say anything. He lay down absolutely quiet, and, even when it became light in the morning, the young man was lying there. He did not come out.

His parents then said: "Look here, I wonder whether these two have got up or not. They are not to be felt." The mother went to the door and called out, but, as they did not answer, she opened the door and went inside and then she saw that the whole house was flowing with blood, and, seeing this, she also commenced to cry and came out again.

Hearing this all the people came running and saw it. And the young man was lying quietly on the bedstead. When they pushed him, he got up, and they asked him: "Whose blood is this?"

He replied: "Who knows whose blood it is? I do not know." Again they asked him what had become of his wife, and he said: "That also I do not know what has become of her."

They became awfully frightened, and they told the village people, the head-man, the deputy head-man and the village watchman, in fact all there. All of them came together and also saw that a great quantity of blood had been spilled on the ground below the bedstead and had coagulated there. The village watchman was asking, that is to say, he was asking the young man: "Look here, you so and so, whose blood is this?"

"Who knows," he replied, "I have no knowledge whose blood this may be."

Again he asked him: "What has become of your wife?"

He replied: "Who knows where she has gone. This also I do not know. I was lying asleep. Then she disappeared, who knows



adq beretkateñ aikauede kan dq, banugic. Adon menketa, Pase raca sene odok akan. Adq in hon odokente gotan atkar barakede dq, banugic. Khange arho orakteñ boloyente sengel in jolkette divhe jeret marsalkate gotan arsal baraketa. Adq unregē noa mayam in helket khan dq adin bhabnayena; adon menketa, Okoe bairi coko makkedete hormo sudha okate coko idiketa. Ar adi goten in bhabnayente in don gitiñ thirena, cef ho ban ror baraketa; bhabnate in don gitiñ thir aangea. Adqe okayen con, in dq ban disaledete qhon men darelea.

Khange adoko menketa, Durre! noa dq adi hahara reak katha hoeyena. Do se bhala, engat apat orakte bar hor calaktabonpe, pase ondeye sen akan. Kuli agukope, are sen akan khan dq bahu ho agu darayeben, ar onden hor ar bahuren apat baretko ho agu darakoben. Ar bae sen akanre ho agu darakoben bare. Nonde nonka onka hoe akana, onako aben dq joto katha laiakoben; andhamar dq aloben agukoa.

Adq sari atoren bar horko num begarketkina, arko bhej gotkatkina. Adq sari unkin hor dq senkate onako laiatkin lekagekin kamiketa. Adq bakin tewan dareade khan onden horkin agu daraketkoa apa bare salak; adoko hecena.

Khange onko dq hec torage ekkalteko rangao gotente uni jawae gomkettako doko tol gotkedeade caukidar pargana lagaete, ar curmar rukhetko chuauk kana, arko meneta, Dinitale hoponera. Okakedeape? Agukaetalepe, ar bankhan bes dq qhole menlepea. Judi jahanak bae jutlet khan dq cedak bape jimakadetalea? Apege

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<sup>8</sup> When there is anything the matter with a woman who has been brought in as a wife or a servant, custom demands that her male relatives, father and brothers or her natural guardians, should be informed.

where to. I sat up and was feeling for her; she was not there. Then I thought: 'Perhaps she has gone out to the courtyard'. Then I also went out and sought for her all over, but she was not there. Then I again went inside, made a fire and lighted the lamp, and with this I looked all over the room. Then, when I saw this blood, I became very anxious and said: 'Some enemy or other has killed her and even taken the body away, who knows where.' As I was having many anxious thoughts, I lay down and kept quiet, I did not speak at all on account of my grief. I was lying quiet. What has become of her I am unable to say, as I was not aware of her getting away."

Then they said: "O dear, this is a very strange thing that has happened, so now please let two people among us go to her parents' house, perhaps she has gone there. Ask them and bring word back; and if she has gone there, bring also the wife back with you, and also bring along with you people from there and the wife's father and brothers<sup>8</sup>. Even if she has not gone there, please bring those people along with you here; such and such a thing has happened here, tell them all about it. Do not bring them here in ignorance of what has happened."

Then, truth to tell, they named two village people and at once sent these two on this errand. These went and acted in accordance with what they had told them. As they were unable to get any information about the girl, they brought people from there with them, together with the girl's father and brothers; and so they all came there.

As soon as these people arrived, they flew into a rage, and together with the watchman and overchief they at once bound their son-in-law and commenced to abuse them right and left and said: "Give us our daughter. What have you done to her? Bring her to us, otherwise we shall surely not call you good. If she has, in some respect, not acted properly, why have you not given her into our charge? You yourselves have killed our daughter.

aleren hopponera dope goćkedea. Kamire se ɕal ɕolonre bae jutlet khan, cedakge bape jimawaflea? Alege hutɕle sikhau parhaokea. Dini nam gotalepe, ar bankhan do bale bagiape kana.

Khange ente okareko namea? Bako nawatko khan, onko do gkkalte hakim thenko laiketa, ado doroga caprasiko hec gofente onako todarot barakette uni korako tol idikedeo khunyahi menkate.

Ado ina mit ghari khange cekakote coko sutik nam gotketa, banma, uni kuriko agulede ona atorenge, kathae, mittan korā en hilok nindage okate ɕe aten, orakre do banugic. Ado khange koraren apattet do ina gharitege dorkase lagaoketa, banma, Uni kuri do bale goć akadea, menkhan mittan korā tuluće angrir sen akana.

Ado sari ona katha hakim anjomketa; adoe metatkoa, Acha bogege, ma endekhan unkin namkinpe, oka okakore pera menak-kotako, onde onde gota darape ar hor kuli barakope, ar in ho huliɕ cihiin koleta, adobo namkina. Ar menkhan auribo namkin dhabic nui korā do hajotreya tahē hataroka.

Ado uni koraren apate menketa, Acha bogege, namkinale.

Ado enka menkate apat doe hecente unkin naham onte note hore kolketkoa, ado uni korā do hajotteko aderkedeo. Ado uni korae ujurketa hakim then, menketae, Ia hujur, in do akhirpe gojengea, menkhan pea asul janwar menakkotiina; enkotet in do dayakate agukakotinpe. Inage in don arojok kana.

Ado hakim menketa, Cele janwar kanako?

Adoe menketa, Mit do pusi, ar mit do goɕo, ar mit do odam kanae.

Khange sari hakim do hore kolketkoteye agu ocoketkoa; adoko metadea, Noko dole aguketkotama. Ado uni korā ma hajotre menae; cekateko calaka? Ado pusi ar odamkin menketa, Do ya

If in her work or her behaviour she has not acted properly, why did you not give her in charge to us? Then we might have reprimanded and tutored her. Now find her for us at once, otherwise we are not going to let you off."

Now where should they find her? As they did not find her and bring her to them, they at once informed the magistrate, and police constables at once came, and, after having investigated the matter, they took the young man away bound, charging him with being a murderer.

Now a short while after this somehow or other they found out that a boy belonging to the village from where they had brought the girl had disappeared that very night. He was not at home. The young man's father then at once entered a petition, saying: "We have not killed the girl. She has run away with another man."

Truth to tell, the magistrate listened to this and said to them: "Very well, then, find these two. Wherever they have friends, go to all such places and ask people. I am also sending round a notice, and then we shall find them; but until we find them, this young man will have to stay in prison."

"Very well, that's good," the young man's father said, "we shall find them."

Having said this, the father came home and sent people out in all directions to find these two. The young man they took into the prison. Thereupon the young man made an application to the magistrate, saying: "I say, Sir, afterwards you may kill me. I have three animals that I have tamed. Be merciful and bring these, just these three, to me. That is the only thing I am applying for."

The magistrate then said: "What kind of animals are they?"

He replied: "One is a cat, and one is a rat, and one is an otter."

Then, truth to tell, the magistrate sent people and had them brought, whereupon they said to him: "Here we have brought these ones of yours." Now the young man, as you know, was in prison. How would the animals be able to go? The cat and the

goḍo, am calakme; bhala cetkoe metabona, kuli aguyem. Am dō nāhākem sen dareaka, ar aliñ dō cekate onḍe doliñ bōlōka? Do, amge calaktabonme.

Ado sari hinda jokhen goḍo dō uni kora thene calaoena; adoe metae kana, De bhala hecen dōle; cetem metale kana?

Ado uni korae menketa, Nelpe, in dō tinak muhim khon apeñ bañcao akatpea; ado onkage nitok dō in hō muhimreñ parao akana. Ado de noa muhim khon bañcaokañtabonpe. In bahu okoe tuluće aṅgir sen akana, uni biñe emadiñ mundame idi tora akata, ar okare menakkin, onḍe dō nāhāk khub jhak jhak dolankin benao akatpe nel nama. Do, ape dō senkate inā mundamteṭ bare agu-katiñpe.

Ado goḍoe menketa, Cele, ado inage se arhō cetko katha menaka?

Adoe menketa, Inage katha dō.

Ado goḍoe menketa, Hape enḍekhan, unkin in laiakinrege, bhala ado cetkin mena.

Adoe menketa, Acha, do laiakinme.

Ado sari senkate onako joto kathae laiatkina, ado unkinin menketa, Hē, ona mundam dōbon pañja aguigea. Maye rara oco gotkabon ma, miṭ gharitege nāhākbōn agu gōda.

Khange pusiye menketa, In don nel got akatkingea; ado noakin idiket hal tho bañ baḍae kana, ar bañkhan huteḥ unrege qhoñ sen ocolekina. Do laiaeme, odamko rara gotkae ma, se jotogeko chuṭi gotkabon ma, adōbon pañja aguia. Do, inā katha lai oṭoaeme.

Ado sariye sen ruarente onako kathae laiadea. Ado uniye menketa, Acha bogege, enḍekhan aṅga ocoak, ado nāhāk in chuṭi oco gotkapea. Aika agu godpe, alope bilomoka.

otter then said: "You rat, you go and ask him what he has to say to us. You are able to go, but we two, how shall we be able to go in there? Please, you go for us."

Then, truth to tell, during the night the rat went to the young man and said to him: "Now we have come. What have you to say to us?"

The young man then said: "Remember from how great a danger I have saved you, and now in the same way I have got into danger. Now then you save me from this danger. My wife has run away with somebody. She has taken away with her the ring that the snake gave me, and where these two are you will be sure to see that they have built a grand splendid palace. Now please, you go and bring this ring back to me."

The rat then said: "Well, is that all, or have you anything else to order us?"

"That's all," he replied.

The rat then said: "Wait a little then. Let me first speak to the other two and hear what they will say."

"All right," he replied, "do tell them."

Then, truth to tell, the rat went and told the two others everything, and they said: "Yes, this ring we must track and bring. Let him at once set us free, and then in a trice we shall bring it."

The cat then said: "I saw the two when they went away; but I do not know the circumstances in which they took this thing away, otherwise I should certainly not have let them go at that time. Please tell him that they at once loose the otter, or rather let them set us all free at once. Then we shall track it and bring it. Please tell him just this and then come."

So, truth to tell, the rat returned and told him this, and the young man said: "All right, that is good. Then let it become morning and I shall at once see that they set you all free, but have a care, be quick and bring it, do not be delayed."

Ado menketa, Unkinle namlekin khangele agu goda. Ado enka galmarao barakate uni goḍo doe ruar hecena unkin then, are laiatkina, Gapa setak nahake chuṭi oco gotkabona.

Adokin menketa, Acha, bogege.

Ado setak khang, kathae, uni kora pahradae metatkoa, Ma hakim laiaepe noko pea janware arak gotkako ma; unkin sən akan horinko paṇja agukina nahak.

Ado sari hakim then ona kathako laiketa, ado hakim menketa. Acha ma endekhan, ma arak gotkako.

Ado sariko arak gotkatkoa; ado onko peneg mittegeko calaoena. Ado sari sendrako sendrayetkina do, goṭa disomko sendra kana. Ado, kathae, Ganga paromre mitṭaṇ orakko nel namketa, baṇma, khub sona leka jhak jhak nelok kan. Adoko menketa, Henda ya, ona orak kange con cet con? Akhirge baṇ akhir delabon calakgea.

Ado pusi ar godokin menketa, Henda ya, noa dakrege tho cet lekatebon paromoka?

Ado odame menketa, Ho, noare do inih parombona.

Adokin menketa, Acha, endekhan de parombonme.

Ado menketa, Ma inre gugukben.

Ado sari odam deare pusi, ar pusi deare goḍo, onkako guguyena, ade paromketkoa. Ado ona orak thenko sən sorok kana. Ado mit hore menketa, E ya, nitre do babon sor utaroka, baṇkhan nahake nel orombona.

Arho mit hore menketa, Nitrebo sən seterlen nahibon nel oromea, ar baṇkhan cekatebo badaea? Pase unkinak orak do baṇ kan.

Ado arho mit hore menketa, Acha ya, ayup toraregebon calaka, bhalabon nelkoa, okpeak orak kana mente.

The rat then said: "When we find these two, we shall at once bring it." After having had this talk the rat came back to the two others and told them: "To morrow morning we will at once see that they set us free."

"All right, that's good," the two others said.

As soon as it became morning, people tell, the young man said to the watchman: "Please tell the magistrate that he at once lets these three animals loose. They will presently track the two people who have gone away, and bring them back."

So, truth to tell, they told the magistrate this and he said: "Very well then, set them free at once."

And, truth to tell, so they did, and the three went away together, and they hunted and hunted the run-away. They were hunting all over the country. Then, truth to tell, they caught sight of a house on the other side of the Ganges, glittering like gold. Then they said: "Look here you that must certainly be the house, don't you think? Whatever happens, let us go there."

The cat and the rat then said: "Look here, how are we to get across this water?"

The otter then said: "Oh, here I shall take us across."

The two others then said: "Very well then, take us across."

The otter replied: "Then you two settle on my back."

So, truth to tell, on the back of the otter the cat settled down, and on the back of the cat the rat, and in this way the otter took them across. Now going near to this house one of them said: "Look here, you, we shall not go quite close just now, otherwise she will recognize us."

Again one of them said: "Only if we now go up there, we shall be able to recognize her. Otherwise, how shall we be able to know? Perhaps it is not their house."

Again another of them said: "Very well then, you, let us go as soon as it becomes evening. Then we shall see them, whose house this is."



Ado sari ayup tora khangé ona orak thenko sen seter gotenteko nelkede do, sarige uni korá bahu kangeae. Adoko menketa, Hobon nam akatkina; ado dese bhala budtabonme cet lekatebon idia ona mundam do. Adoko menketa, Bolokatebon nam baraea.

Ado sarikin jom baraket khan do, orak ho adi kajakkin sinketa, bolok horge bako nam dareak kan.

Ado pusiye menketa, E ya gođo, ma aperen pera se am jat neŋota agukom. Nonde khon gelejpe, hana tala orakre phutpe ar ona mundam nam aguipe; ar bam aguketkoa menkhan lan ado ocomea.

Ado sariye calaoente aema utar gođoe riáu aguketkoa, adoe metako kana, Ma nonde khonbo geleja, hana orak bhitrirebon phut taba. Adi hako pakobon geleđ hoda.

Ado sari joto gođoko chuŋaunte miŋ gharitegeko bhugak parom gotketa. Adoe metako kana, Ma mittan mundam menaka, onabon nama.

Ar unkin kuŋi korá do bana hor khubkin japiŋ akata, ar noko do hađ bađ ona mundamgeko nanam kana. Ar uni pusi do oneko geleđlet then hekateye durup akana, bae ođok ocoako kana. Ado nam namteko bhagaoena. Ado bako nam dareat khan do uni gođoe menketa, pusiye metae kana, Ban yale nam dareak kana.

Ado pusiye menketa, Ma kurumutute nampe, ar bape namketa menkhan do miŋ mitteŋ jom maraopea, am holan jommegea.

Khange adoko botorente kurumututeko nanam kana. Ado bako nam dareat khan, uni sordar gođo do unkin parkomtete deċena, ado unkinak kicrićkore ar ti jaŋga kaŋupkore goŋae nel barayeta. Ado bae nam dareat khane menketa, Pase mocareye kopet akat. Ado onka menkate sari uni gođo do kuŋiak koramreya nir deċ gotente canđbolte müye gurtuē gotkedeae.

So, truth to tell, as soon as it became evening, they went up to the house and saw her, it was really the young man's wife. Then they said: "Oh, now we have found them, so please think out for us how we shall take this ring away." "We shall enter and search for it," they said.

Now, truth to tell, when the people there had had their food, they shut the house very securely up, and they were unable to find a way inside.

The cat then said: "You rat, invite your friends or your relatives and bring them here. Scratch from here, make an opening out in the middle of the house, and find and bring this ring. And if you do not bring them, we two shall pitch into you."

Now, truth to tell, the rat went and called together, invited and brought an immense number of rats and said to them: "Let us scratch a hole here. Then in the middle of this house we shall make an opening. Let us set to at once, quick."

So, truth to tell, all the rats commenced to scratch, and in one moment they had made a hole right through. Then the rat said to the others: "There is a ring there. We shall find it."

Now the young man and the girl had both fallen fast asleep, and the rats were noisily seeking this ring. Now this cat had come to the place where they had scratched the hole and was sitting there. She would not let them come out, but they could not find it in spite of all searching. As they were unable to find it, the rat spoke and said to the cat: "No, we are unable to find it."

The cat then said: "Search for it with all your might; if you do not find it, I shall eat every one of you. You too I shall eat."

Now they became afraid and were diligently seeking for it, but as they were unable to find it, the chief rat jumped up on the bedstead and looked everywhere in their clothes and on their fingers and toes, and as it was unable to find it, it said: "Perhaps she has taken it into her mouth and kept it there." With this in mind the rat, truth to tell, at once jumped up to the girl's breast and tickled her in her nose with its tail.

Khange, kathae, uni kuṛi dōe kopet akat tahēkana, adōe achim pasir goṭkata. Adō hare phareko ger goṭketteko atkirketteko nīr oḍokena. Adō pusiko metae kana, Namketale; mēn oḍok ocoaleme.

Adō uni pusiye mēnketa, Okor? Eṇḍekhan maseṇ ṇēla, uduk-anpe. Adō sarike udukadea, adōe oḍok ocoatkoa.

Adō kathae, aḍi raṣkaḱateko hijuk kana; ar ona mundam dō uni goḍogeye ger aguyettakoa. Adō ona Gaṅgare dō, kathae, oṇe calak jōkhenko ghōṛā se gugu paṛomlen leka, onkage ona ruar jōkhen hōko paṛomok kan tahēkana. Adō un jōkhenge, kathae, oka sen khon cōṇ miṭṭaṇ kuṛit dōe uḍau hēg goṭente goḍoe atkirea mēnteye haloye kan tahēkana. Adō bae halo ṇamkede khan dō phākṛākteye thapa goṭkede. Adō kathae, bōṭorte uni goḍo dō ona mundam dōe paskao goṭketa, ona dō dakre ṇūrena.

Adōko paṛomen khan, goḍoe mēnketa, Mundam dōṇ paskaoketa uni kuṛite haloyiṇ jōkhen.

Adō pusiye mēnketa, Sarige aḍi muhim khonem baṅcaoena.

Adō odamkin metae kana, Dē ya odam, adō am paṛi nitok dō ṇamtabonme. Aliṇ ma dakre baliṇ bōlō dareak, baṅkhan dō ente jōṭokotebon ṇamkea, adō onate amliṇ metam kana, Dē ṇamtabonme.

Adō khange sari odame bōloyena; onako paṛomlen mohṇḍa seṇṭe se ina dhara dhari goṭae ṇel baṛaketa. Adō bae ṇamlet khane oḍokena; adōe mēnketa, Baṇ yaṇ ṇam dareak kan dō, loṣṭkoreṇ dō.

Adō unkinkin mēnketa, Eṇḍekhan hakoge dhorako jom akata; ma hako laḱre ṇelme.

Adō khange sari arhōe bōloyena; adō hakoe laga saṇetkoa are or paṛaṭekote laḱreye ṇel baṛayettakoa, ar onkate aḱ hōe jom

Now, people tell, the girl had actually taken the ring into her mouth. Then she sneezed and blew it out. Then they in a hurry took the ring between their teeth and, carrying it away, ran out. Whereupon they said to the cat: "Now we have found it. See that you let us get out."

The cat then said: "Why, where is it? Let us have a look at it then. Show it to me." Then, truth to tell, they showed it to the cat, and she let them get out.

Now, truth to tell, they were coming along with great joy, and the rat was bringing the ring between its teeth. Then at the Ganges, as they, when coming there, had been carried across on the shoulder or back of the otter, in the same way they were also crossing on their way back. Just at that time, people tell, a kite suddenly came flying from somewhere and was swooping down to carry the rat away, but as it was unable to catch the rat swooping down, it slapped it with its wing. Then, people tell, from fright the rat lost hold of the ring, and it fell into the water.

When they had crossed, the rat said: "I have lost the ring just at the time when the kite was swooping down on me."

The cat said: "Then really you were saved from a very great danger."

So the other two said to the otter: "You otter, now it is your turn to find the ring for us; do so. We are unable to enter the water, otherwise we should all of us search for it; therefore we are saying to you: Please find it for us."

Then, truth to tell, the otter entered the water, and in the direction where they had passed and in the vicinity all over it searched for it, but as it did not find it, it came out and said: "I am unable to find it in such mud."

Then the two others said: "Then undoubtedly some fish has swallowed it. Look into a fish's stomach."

So, truth to tell, the otter again entered the water and was chasing and catching fishes and tearing them asunder and looking

bik kana ar unkin lagit hōe capat oḍoketkōa. Ado onka onkate, kathae, mitṭen hako laḥreye nam goṭketa, ado uni hako sudhage ghututeye ger oḍokkedeā, adqe metakin kana, Hē, nitok dōn namkettabona. Ado onka menkate adiko raskajon kana.

Ar hako jelko jom barajon kan tahēkanrege, kathae, oka sen khon con kurit dqe uḍau hec goṭente uni hako dqe atkir goṭkedeā. Khange adiko hae nisasena, ado uni kuritgeko koyok akadea.

Khange, kathae, Deko aimai onakorege khacḥakante sahanko halañ barayet kan tahēkana; ado onko aimai uni kurit khon uni hako ḍoko chaḍaokedeā. Ado penē hor noko ḍoko hēhēl kana. Ado uni hako ḍo khacḥakreko bhoraokedeā, ado oraḥteko idiyede kana.

Adoko menketa, Delabon pañjakoā; ona mundam ma laḥrege nāhāk menak; laḥ ḍo janiḥ oḥoko jōma, ar laḥko jōmre hō, mundam ḍo nāhāk oḥoko jōma. Ado onka menkate onko aimai tayom tayom-teko calak kana.

Ado odam ar goḍokin menketa, Cele ya pusi, ḍe nitok ḍo am kamiletabonme; am bam kami ḍareak reak ṭhen ma aliñliñ kami-keta. Ado noko ṭhen se Deko oraḥre ḍo cekate aliñ doliñ soroka? Aliñ ma nāhākko dal goḥliña, ar am khan ḍo nāhāk satgem sor goḍoka. Onate amlin bharam kana, ma niā dhao ḍo amge kamitabonme. Noa mundam ḍo nāhāk laḥrege menaka; am ḍo ona laḥ baṛe ṭankhime, duhaṇuako seko giḍikaka, am ḍo ona baṛe taniman hēlme.

Adqe menketa, Acha, eṇḍekhan ingēñ calaktabona; aikha neṇḍe baṛe tahē hatarokben.

Adokin menketa, Ona ikdibon hec akana, ado ona chaḍakate aliñ doliñ calaka? Ona katha ḍo oḥo hoelena; ado aboren kisar cete menkea? Ma am ḍo hako pako sen ḥodokme, bañkhanem hēl atkōa nāhāk.

into their stomachs; and in this way it also ate and had its fill, and for the two others it also threw fish out. Carrying on in this way, people tell, it suddenly found the ring in the stomach of a fish, and taking the fish between its teeth it brought both the fish and the ring out to the bank, whereupon it said to the other two: "Yes, now I have found it for us," and when it had said this, they were all awfully glad.

Now while they were occupied eating the fish, from somewhere or other, people tell, a kite suddenly came flying and carried this fish away. Then they became utterly downhearted and were staring up after the kite.

Now, people tell, some Hindu women were picking up firewood in their baskets in these parts, and these women got the fish away from the kite. All three of them were looking at this. The women put the fish in a basket and were taking it away home.

These animals then said, "Come along, let us follow them. The ring is as we know in the fish's stomach. Probably they won't eat the stomach, and even if they do this, they will surely not eat the ring." With this in their thoughts they were following after the women.

The otter and the rat then said: "Well, you cat, now it is your turn to do something for us. Where you were unable to do anything, there we two did our part. Now how shall we two be able to go near to these Hindus' or to a Hindu house? There they will at once strike us dead. But as for you, you may at once be able to go near, therefore we are charging you, this time you must work for us. The ring is certainly in the fish's stomach, and keep your eyes fixed on it. See whether they clean the stomach or throw it away."

"Very well," she replied, "then I shall go, but have a care, you two, stay here in the meantime."

They answered: "We have come to fetch this ring, and should we two go without this? This is surely impossible. Then what would our master say? Now you go quickly, otherwise you will presently lose sight of them."

Ado sariye pañja idiketkoa, ado onakorege meyañ meyañateye acur barae kana. Adoko gedę kana, ona arerege ac hõe acur barae kana; ado mit bar kutrako capat gotadea. Adoe ji baraketge, jom do bae joma. Ado onka onkako menketa, Ia pusi, cet yae nam kana? Laçtet tanak capat gotaepe tho.

Ado sari laçtet or totkateko capat gotadea. Ado onako capatade khan, uni do adi raskakate onae ger gotketa, ado pharak sen idikete uni pusi do ona laçe ger boskaokette mucat khon onae sendra idiyeta. Ado sari potare khangeye nam gotketa, ado onae gerketa, ado unkin thene idiketa, ado jotoko napamena.

Ado mit sin mit hindako calaoena, ado uni korā thenko seter gotena. Ado ona hajot orak thenko calao sorena; khanko nelketkoa, ado gođo hare phare ona mundam do uni korā thene idiketa, ado uni korae atañ gotketa. Ado onko pakhrakoe metatkoa, Ma ape do mit ser toa nawanpe; nitge nahak unkin hor nonđen hec ocokina.

Ado sari onko hõ uniak katha lekage mit ser toako nawadea, ado ona toare ona mundam doe cađoketa, are menketa, Ma niā hinda bhitartege jemõn parkomrekin gitić akan onka bare jemõn nonđenkin seter godok ma!

Ado sari jemone rořlet, temõnge inā hinda bhitartege auri aña hañinokrege mit parkomre gitić akan bana horkin seter gotena ona hajot orak thenge. Ado sari seter tora bana horko tot gotketkina, ado hakimko ļaiadea. Ado uni hõ heçkateye nelketkina, adoe menketa, Do nukinren engat apat ļaiakope.

Ado sari paltonko senente unkinren engat apatko ļaiatkina, ado onko hõko heçena, adoko nelketkina, menakkinge. Ado khangē uni korā doko arakkadea, ado unkin kuři korā bana horko hajotketkina.

So, truth to tell, the cat followed after them and was turning round there constantly mewling. The women were cutting up the fish; close to where they were doing this the cat also was walking about, and they threw a couple of pieces to her. She smelled at it, but did not eat it. Seeing this the women said: "This wretched cat, what does she want? Please throw the stomach or something of that kind to her."

So, truth to tell, they pulled out the stomach and threw that to her, and when they had done this, the cat with great joy at once took it between her teeth, and, having taken it away some distance, the cat bit the entrails open and searched for the ring from the end of the stomach, and, truth to tell, in the stomach she found it, whereupon she took it between her teeth and carried it to the two others; all of them were now together there.

So they went a whole day and a whole night, whereupon they arrived where the young man was. There they went near to the prison, and they caught sight of them. The rat then in a hurry carried the ring to the young man and he received it, whereupon he said to the watchers: "Please, bring me one seer of milk. Then I shall presently cause those two people to come here."

Truth to tell, they brought him in accordance with his word one seer of milk, and putting the ring into this milk he said: "Now within this night may these two be brought here just as they are lying on their bed."

And, truth to tell, no sooner had he said this than that same night before day dawned those two people arrived there in the prison, lying on one bed; and as soon as they arrived, they pulled both of them out at once, whereupon they informed the magistrate. He also came and saw them and said: "Now inform the parents of these two."

So, truth to tell, soldiers went and told their parents, and they also came and they saw these two, that they were there. So they set the young man free and put the two others, both the girl and



Ado uni koṛa dō onko pene janwarante oraḱteye calaoena. Ado unreye kuliyetkoa, Henda ya, ceṭ lekatepe namketkina ar noa mundam dō cekatepe namkeṭa?

Ado ceṭ lekateko senlena, ar ceṭ lekate ona mundamko namkeṭa, ar hoṛkore ceṭ ghoṭna hoelena, onako jōtō oṛ khonak uni koṛako lai aguadea; ar oḱeko hoṛ oṇḱeko tahēkan, onako jōtō katha onko hōko aṇjomkeṭa. Ado unre, kathae, noa katha dō pasnaoena, ado uni kuṛiren eṇgat apatko sapketkina, ado tinakṛ baplare khoroṛc-lentakoa, onako hisabkeṭa, ar ona reak dobra khoroṛc uni tayom jāwae koṛa ṭhen khonko adaiketa. Ar ona chaḍa aḍi utarko dāṇḍ phuraṇketkoa, adoko caba baraketa.

Ado uni koṛa arhō bahuae reakko bondoboskeṭa, ado arhō bahuko namketkoa, adoko baplayena.

Ado onakate dher din hoeyena, uni koṛaren bahu hōe rophayena. Ado miṭ din dō uni koṛa onko asul janware galmaraoako kana, Cele ya, ado nōḱōe ape hōko goceṭpe tahēkanre inīn teṅgo-yente apnar ṭaka khoroṛcateṇ chaḍaoketpea; ar in hōko gojeṇ kan tahēkan jōkhen apepe agukette in donṇ baṇcaoena. Ado ṭaka poesa dō ape hō baṇ aguyetpea, ar in hō baṇ em dareape kana, Se entepe koeyenṇ khan donṇ emapea.

Adoko menkeṭa, Baṇ, ale dō am ṭhen dō ceṭ hō bale hataoa. Nōḱōe am dom dayayente amak ṭaka khoroṛcate alem baṇcaoketlea, ar nōḱōe nun din ar nit haḱiḱ hō amakgele jometa; amgem asuleṭlea, arhō bickom amgele emam bujhi dō.

Ado uni koṛae menkeṭa, Baṇa, in hō ape ṭhen dō baṇ hataoa. Ado araḱkape in donṇ meneta. Ado de apege ceṭpe meneta?

Adoko menkeṭa, Acha bogege, eṇḱekhan ale hōle khusik kangea.

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<sup>9</sup> The story is probably borrowed, but it has many traits peculiar to the Santals. So here. A divorce is to be brought about. Before the final act (when the husband tears three sal leaves asunder and kicks a lota with water) the village council goes carefully into all accounts, to find out how much money may be due from the guilty party. As a rule the injured husband will get the bride-

the boy, in prison, but the young man went home with his three animals. As they were going, he was asking them: "I say, let me know, how did you find them and how did you find this ring?"

Then they told the young man everything from the beginning, how they went, how they found the ring, and what happened to them on the road, and the people who were there they also heard all this. Then, people tell, this story was spread abroad, and they took hold of the girl's parents, whereupon they made up accounts<sup>9</sup> and found out how much had been spent in the marriage, and twice the amount of this they realized from this second husband. Besides this they imposed some very heavy fines on them. In this way they settled the matter.

Thereafter they again arranged to procure a wife for the young man, and when they had found a suitable girl, they were married.

After this a long time passed, and the young man's wife also settled down. So one day the young man had a talk with his tame animals: "Well you," he said, "when they were killing you, I stood up for you and rescued you, spending my own money. At a time when people were on the point of killing me, you also helped me, and I was saved. Then I am not going to take any money from you, and I on my side am also unable to give you any. Else if you ask me for anything, I shall give you."

They replied: "No, we are not going to take anything from you. You see, you took pity on us and, spending your own money, you rescued us, and remember such a long time, even up to now, we have also been eating your food. You are keeping us. So we had rather give you. That would be fair."

The young man then said: "No, I am not going to take anything from you either, and I am thinking of setting you free. What have you to say to this?"

"All right," they replied, "that's good then. We are also pleased."

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price refunded, when the woman is the guilty part. In flagrant cases the double amount is often realized (from the correspondent).

Ado arhōe metatkoa, Lajape kanañ, jāhā leka arhō jāhāeko goṛpe khan, ape dō ekkalte in ṭhen baṛe nīr heṛ godokpe, inīñ bañcaopea; ar bañkhan dō cekate in dōñ baḍaea?

Adoko mēnketa, Acha bogege eṇḍekhan. Ado amle metam kana, Am hō judi jāhān ḡarrem paraolen khan, se noa mundam atlen khan, se jāhāeko kombroletam khan, saṭ mēnte kōbher goṭaleme. Jāhāe miṭ hoṛem laiale khangē, ale alele cepet godokte am ṭhenle calao godoka.

Ado mēnketa, Acha bogege eṇḍekhan dō.

Ado miṭṭaṇ bajar ato tahēkana, ona bajarteye idiketkoa. Ado miṭṭaṇ kisāṛak pukhri tahēkana, ar ona pukhrire dō qher din khon aṣul hakoko tahēkana. Ado ona pukhrire uni odam dōe aṛakkadea. Ado uni odame mēnketa, Am dō gapa setak nīndare noa pukhri ṭhen hijukme, hako jel in jom ocomea. Ado ona pukhri seṇ uni odam dōe bōloyena.

Ar unkin barea dō ona ato sene aṛak goṭkatkina, metatkinae, Ma noa atore aben dō aṣulokben ar ape ape alope bapaṛijoka.

Ado enka mēnkate aḍ dōe ruṛena.

Ado dosar hiloḱe heḱena ona pukhri ṭhen, adō hakoe saṭ oḱok goṭadea. Ar uni pusi hō miṭ dīn dō oḱoek coṇ toa kombrokate uni koṛae ḡer idiadea.

Ado cabayena katha dō.

## 82. Raj ar eae goṭen rāni reaṇ.

Miṭṭen rajdō gidṛa baṅko hoyok kantae karṇte eae goṭene eraketkoa. Eṇte paḥil era bae gidṛaṇ karṇte, ar miṭṭene ṇamkedeā. Uni hō bae gidṛaṇ kante ashō miṭṭene ṇamkedeā; onka lekate eae goṭene purauketkoa. Mēnkhan oḱo rāniren hō gidṛa dō baṅko hoelena.

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<sup>1</sup> The following story was taken down by Bhuju Murmu of Dhopahar. The language is not up to the standard of Sagram's. The story is undoubtedly borrowed. It is of some of interest as showing how Hinduism is affecting the present day Santals.

Again he said to them: "I tell you this, if somehow or other somebody should again try to kill you, then at once come running to me. I shall rescue you; if you don't come, how should I know of it?"

"All right," they said, "that's good then. Then we have this to say to you; if you on your part should get into any difficulty, or if this ring should be lost or somebody should steal it from you, send us word immediately. If you tell any one of us, we shall at once consult together and come to you."

Then he said: "Very well; that is good."

Now there was a market town there. He took them away to this town. Here there was a tank belonging to a wealthy man, and in this tank there had been preserved fish for a long time, and he set the otter free in this. The otter then said: "To morrow morning, while it is still dark, come to this tank. I shall let you have fish to eat." Thereupon the otter went into the tank.

The two others he set free near the town, saying to them: "Now you two support yourselves in this town and do not make trouble for each other."

Having said this he returned home.

The next day he came to this tank, and the otter caught a fish and brought it out to him. And the cat also one day stole some milk from somebody or other and brought it to the young man. And there the story is ended.

## 82. A KING AND HIS SEVEN WIVES<sup>1</sup>.

THERE was a king who took unto himself seven wives, one after the other, because he did not get any children. As his first wife did not bear any children, he again took another. In this way he took in all seven, but none of his queens got any children.

Menkan uni raj dō gidrawak mētāhā nēl rean ādi ādi kuru-muṭu tahēkantaea. Uni raj dō Dibi thanreye mananketa, enhō bañ hoelena. Inā tayom Sib thanreye mananketa, enhō bañ hoelena. Inakate Kāli thanreye mananketa, menkan okqe boṅga hōtete hō bañ hoelena.

Adō uni raj dō nōrōk kuṇḍre sēnkateye kuṇḍlañ barae kana, ente okqeak biswas bae nēllette.

Unre sermaren Isor baba uni raj kuṇḍlañ barae kane nēlkedeyeyē pheḍena; adōe metae kana, Am dō un maraṅ raj, menkan cedak am dō nōrōk kuṇḍre dōm kuṇḍlañ barae kana? Menkan Isor baba dō uni ṭhen gosāe bhes lekateye sodgrena. Ona iāte raj dō uni Isor baba jugi gosāegeye badkadea.

Adōe metae kana, Baba guru gosāe, in dōn kuṇḍlañok kana, cedak jē gidrawak mētāhā bañ nēllette, menkan ona karōnte eae goṭen in erakeṭkoa; menkan okqeren hō gidra dō bañko hoelena. Ona iāte nōrōk kuṇḍre dōn kuṇḍlañ barae kana, pase sermaren Isor baba bhore imañ khan, pase gidra rean mētāhān nēl darekatge.

Unre uni gosāe lekate pheḍ akan, unige raje metae kana, Hā hā, bacha, inakge kuṇḍlañokme nōrōkre dō, umkate amak oṛakte calakme. Menkan uni gosāe dō sermaren Isor baba kanae. Adōe metae kana, Amak ul bagwante calakme, ar nēlme okatak thopare eae goṭen ul jō menak ona dō am leṅga tite capadme, ar jojom tite ona sanam lokhaeme. Adō ona ul idikate amren sanam rāni haṭīnakotam, miṭṭankate; onako jomle khan, am dō gidra rean mētāhām nēla.

<sup>2</sup> Here the king is making vows; it is a very common practice among Hindu women to make vows at shrines in order to get children.

<sup>3</sup> *Īśvara*, or, as adopted by the Santals (from the Bengali *Ishṛ*) Isor, is the Supreme ruler or Lord of the universe. The name is adopted as a name for God by the Christians all over North India. Here it is naturally to be taken in its Hindu significance.

Now this king was very very eager to see the face of a child. He made vows<sup>2</sup> at a Durga temple; still no one was born. Thereupon he made vows at the Shiva temple, but still no one was born. After that he made vows at a Kali temple, but nothing happened through any godling.

Then the king went to a dung-hill, threw himself down and was wallowing there, because he saw he could not put faith in anybody.

Then Father Isor of Heaven<sup>3</sup> seeing the king wallowing came down and said to him: "You are such a big king; why are you wallowing here in this dung-hill?" But Father Isor appeared to him in the guise of a Gosae<sup>4</sup>, therefore the king took Father Isor to be a yogi Gosae.

He said to him: "Father Gosae, I am wallowing here, because I have not seen the face of a child. For that reason I have taken to myself seven queens, but none of them has born a child. Therefore I am wallowing in this dung-hill. Perhaps, if Father Isor of Heaven would give me a blessing, perhaps I might be able to see the face of a child."

Then he who had come down in the guise of a Gosae said to the king: "Stop, stop, my son. Let it be enough with wallowing in the dung. Have a bath and go home." But this Gosae was Father Isor of Heaven and he said to him: "Go to your mangogrove and look round for a cluster of fruits on which there are seven mangoes. Throw something at these with your left hand and catch all with your right hand<sup>5</sup>. Then take the mangoes and divide them between all your queens, giving them one each. When they have eaten this, you will see the face of a child."

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<sup>4</sup> Gosae really means 'a master of cows'; it is used as a name for a religious devotee or mendicant.

<sup>5</sup> While the right hand is used for eating, saluting, receiving, etc., and all 'honourable' purposes, the left hand is used for certain ablutions and is not 'honourable'. It is, however, used in medicine and is also, like here, considered fortunate for certain purposes.

Ado uniye metade lekage leŋga titeye capatketa ar jojom tite doe loxhaketa. Ado ona ul idikate ačren maranić raniye emadea, are metadea, Ma sanam hoř hañihkate jompe. Ado sanamge hañihkateko jomketa turui gořen rani, ar uni huđinić rani do cefko coŋe kami kan tahēkana, menkhan uni do baŋko emadea.

Ado tayomte daťauni hutum barayenae, adoe metako kana, Den dai enañ raj ule aguleť, adon opsorena, jomañ. Menkhane metae kana, Hañitak then menaka. Uni then senkateye koele khan, uni doe metaea, Hani then menaka. Onka apaj apajtege uni do baŋko emadea. Ente cefko emaea, ul ma sanam pahilregeko jom cabakeť; menkhan okoe hō cef hō baŋko emadea.

Ado ać ona ul reañ baklake jok giđileta gurić mandere, ado onageye halañ aguketa; ar dakte arup saphakate onageye jomketa. Menkhan onae jomkette unige lahare doe hořmoteyena. Menkhan Isor baba do en hilokrege raje men oťowade tahēkana, Toťe khan laharen gidra do iŋge imañme.

Ado uni gidra hoyok reañ din do seťerenae. Ado raj do barea ghañtiye tolketa, miť do nanha ar miť do moťa sađek lekanak; are metaťkoa, Kořa gidrai hoelen khan moťa ghañti ruipe ar kuři gidrai hoelen khan nanhawak ghañti ruipe. Ar uni ma dinge sendrae dařana; oraķre do onkae lai oťo akawaťkoa.

Khan uni huđinićren gidrai hoyok lađidok kana. Khange onko hiromea sikirte uni doko metae kana, Ma na culha bhugaķre bhoķok do bhoraotam, gidra hoyok jokhenko metae kana.

To do so would be most revolting to any one; it shows her great desire for getting children.

Then as he had told him, he threw with his left hand and received with his right hand, and taking the mangoes home he gave them to his senior queen and said to her: "All of you divide these and eat them." Then, having divided them, they all ate, that is to say, six queens ate, but the youngest queen was at the time occupied with something or other, so they did not give her anything.

Afterwards she cleaned her teeth and mouth and said to the others: "Give me, my elder sister, the mango that the king brought a while ago. Now I have leisure and shall eat it"; but she said to her: "It is with her over there." When she went to her and asked her, this one also said to her: "It is with her over there." In this way they were excusing themselves and charging one another, and did not give her anything. You see, what should they give her? They had, you see, already eaten all the mangoes, and no one gave her anything.

Now she herself had swept up the mango rind and thrown it away on the dung-hill, and she picked it up, and having washed it in water she ate this<sup>6</sup>. And as she ate this, she was the first to become with child. But that day Father Isor had said to the king: "The child that is first born you shall give to me."

Now the day for the child's coming arrived, and the king hung up two bells, one that had a tiny sound, and one with a deep sound, and said to the people: "If it is a boy that is born, sound the bell with the deep sound, and if it is a girl, then sound the bell with the tiny sound." He himself was in the habit of daily going out hunting, and before going out he instructed them in this way at home.

Now the youngest queen's child was just going to come. Then her co-wives out of jealousy and hate said to her: "You, young one, put your head into the hole of the fire-place." They said so to her just at that time.



Menkhan gidra dō bareakin janamena. Adō onko haprak rāni dō unkin gidra bōdōl barea t̃hut̃ki jōnōk uni sorreko dōhōadea. Adō banar ghaṇṭiko ruketa. Ar unkin gidra dō kuṇkāl hasako āgui ona ghaḍlakre idikateko bhoraokat̃kina. Adō onakin ghaṇṭi saḍe aṇjomte uni raj dōe n̄ir hēcena; adōe kuliket̃koa, Cele gidrai hoeyena? Adōko laiae kana, T̃hut̃ki jōnōk kana. Adō ona n̄elkate raj dō āḍiye bhabnayena. Ar unkin gidra ma kuṇkāl hasa ghaḍlakreko gidikat̃kina.

Adō kuṇkāl haṛam ar kuṇkāl buḍhi bhajan benao laḡit̃ hasa āgukin s̄enl̄ena, adōkin s̄en s̄et̄eren khan ona hasa ghaḍlakre barea gidraḡin ṇamket̃kina. Unkin gidra n̄elte kuṇkāl haṛam dō ac̄ren buḍhiye metae kana, Hasam idia s̄e gidraṇ idikina?

Adō uni dōe m̄enketa, Iṇ dō gidraḡeṇ idikina. Adō unkin gidraḡekin idiket̃kina. Adō idikate unkin dō m̄erōm toa ar ḡai toatekin āsul haraket̃kina; enrehō<sup>2</sup>raj dō bae baḍaeleta unkin gidra reaṇ dō.

Adō ināktege arhō onko turui ḡoṭ̄en rāniren turui ḡoṭ̄en gidraḡo hara buruyena; onate raj dō āḍiye khusiyena onko turui ḡoṭ̄en era sāote. Menkhan chuṭ̃ki era dō kulhi mucatre hopōn hopōne kumbāwadea, ar oṇḍeḡeye kolkadea, ac̄ m̄ot̄ogeḡeye tahēna bapuriḍ ona oṛakre.

Ar noko turui ḡoṭ̄en gidra hō bai baiteko hara buruyena. Ar unkin kuṇkāl ṭhenkin gidra makin hara juānen.

Ar onko turui ḡoṭ̄en gidra dō kaṭren sadōmko tahēkantakoa. Ar unkin kuṇkāl ṭhenkin hara akan unkinren dō hasaren sadōmkin tahēkana.

Adō sadōmante onko turui boeha dō akoren apat rajak pukhrite sadōm dak̄ n̄ūko idikoa; adō nonka sadōmko metakotakoa, Ma kaṭren sadōm m̄eṛhēt̃ reaṇ jhin, adō baba pukhri reaṇ dak̄ n̄ūpe. Adō unkin kuṇkāl ṭhen gidra hō uni rajak pukhriteḡeko idikina dak̄ n̄ū, adōko ṇapama, m̄enkhan unkin hō unkin sadōm dō

Two children were born. Then the senior queen put two worn-out brooms near the mother instead of the two children, whereupon they sounded both bells. Thereupon they took the two children away to a pit whence potters were bringing clay, and put them down there. Now, hearing the sound of both bells, the king came running, and asked them what kind of child had been born. They said to him: "It is worn-out brooms." Having seen these, the king became very grieved. As you know, the two children they had thrown away in the potter's clay-pit.

Now two potters, man and wife, had gone to bring clay to make pots, and when they came there to the clay-pit, they found the two children. Seeing these two children the potter said to his wife: "Will you carry clay home, or will you take the two children home?"

She replied: "I shall take the children home." Whereupon they did so, and, having taken them home, they fed them with goat milk and cow's milk and let them grow up. Still the king did not know anything about these two children.

As time passed, the six children that the other six queens had got also grew up, and the king was very pleased and glad together with these six wives. But for the youngest wife he built a tiny hut at the end of the village street, and sent her there, and she, poor one, was living alone by herself in that house.

Now these six children, as told, also gradually grew up, and the two children with the potter grew into maturity.

Now those six children had horses of wood, and the two that had grown up with the potter had horses of clay.

The six brothers took their horses to their father, the king's, tank to let them drink water, and they spoke in this way to their horses: "Wooden horses with iron bridles, drink water from father's tank." And the two children who were with the potter also took their horses to the king's tank to drink, and all of them met there; these two also spoke in the same way to their two

onkagekin metakina, Maṭi ka ghoṛa loha ka jhin, baba ka pukhrime paṇi piolhet. Ona katha aṇjomkate onko turui goṭen gidṛa doko meṇa, unkinko ruhetkina, Noa ma aleren baba reaṇ pukhri kana; abenren kuṇkāl baba reaṇ pukhri ma baṇ kana; cedakben meṇeta, Alinren baba reaṇ pukhri dak nūiben meṇte. Ado dinge onko dō onkageko jhogṛaka.

Ado oraṅkre senkateko laia, apan apin akoren eṅgat apat ṭhen senkateko laia. Menkhan noko gidṛa reaṇ bicar dō okoe hō baṅko phanḍao dareak kana. Menkhan unkin kuṇkāl ṭhenkin gidṛa dō dinge toakin idia rajak oraṅkte. Menkhan noko baṭki erako doko baḍae hamketa, Nukin dō aboren kangeakin meṇte.

Ado onko raṇi dō unkin gidṛa laḍuko miṭṭhaikoko emakina onare bis mesalkate. Ente unkin dō goḱkin reaṇ moṭlōb tahēkana.

Menkhan unkin gidṛa ona laḍuko dō baṅkin joma, ona dō oraṅktekin aḡuia, ado ona laḍu dō kuṇkāl buḍhikin emadea. Menkhan uni kuṇkāl buḍhi dō ona laḍu aḱ hō bae jomleta, miṭṭaṇ kaḡui emadea. Uni kaḡu dō ona laḍui jomket, uni kaḡu dōe goḱena. Ado uni kaḡu ṇelte unkin gidṛa dō aḍi āṭkin botōrena.

Ado uni kuṇkāl buḍhikin metae kana, E go, alin dō toa dō qholin idilea, miṭ din dō alin doko em goḱliṇa nāhāk. Adoe sikhauketkina, metatkinae, Aloben joma, beṭa, aben dō, jāhātinakko metaben, Ne baḡu jomben. Menkhan aben dō ona sanam oraṅkte aḡulben.

Khange sermaren Isor baba dō jugi gosāe bheskate uni raj ṭhene calaoena. Ente paḡhile metade tahēkana, Laha hopon dō inḡe imaṇme. Ado gidṛa kokoe meṇte ado uni raje metae kana, Dini paḡhil gidṛa dō imaṇme.

Ado uni raj baṭkiren gidṛa aḡukate uni gosāeye samaṇadea; adoe metae kana, Nūkūi aṇeḱ paḡhil gidṛa dō.

Ado unre gosāeye roṛ ruarketa, Nui gidṛa dōe baṇ kana.

Khange uni raje menketa, Nui gidṛa kangeae. Menkhan uni gosāe dōe menketa, Nui dōe baṇ kana.

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<sup>7</sup> They speak Hindi.

clay horses: "Pferd aus Ton, Sattel aus Eisen, trinkt Wasser in Vaters Teich." Hearing this, the six others would say, scolding them: "Why, this is our father's tank. This is not a tank belonging to your father, the potter. Why are you saying: 'Drink water from our father's tank?'" Every day the children were quarrelling in this way.

Coming home they would go and tell their parents separately; but no one was able to settle the dispute of the children. Now the two children who were with the potter were daily taking milk to the king's house, and the senior queens somehow got to know, viz., these two belong to us.

Then the queens gave these two children lollipops and sweetmeats, after having mixed poison in them, because they wished to kill both of them.

But the two children did not eat these sweetmeats, but took them with them home and gave them to the potter's wife. But the potter's wife did not eat the sweetmeats herself either. She gave them to a crow, and the crow ate the sweetmeats and died. Seeing what happened to the crow the two children became awfully frightened.

They said to the potter's wife: "Mother, we shall never take milk there any more. They will surely some day give us something and kill us." But she admonished them and said to them: "Do not eat, children, however much they say to you, 'Please eat, youngsters', but bring it all home here."

Now Father Isor of Heaven in this guise of the yogi Gosae went to the king. He had, as you know, previously said to him, "Give me the child first born." Then, in order to demand the child, he said to the king, "Please give me your first child."

Having brought the senior queen's child the king placed him before the Gosae and said to him: "Here he is, the first child."

The Gosae then answered: "It is not this child."

The king then said: "It is this child;" but the Gosae again said: "No, it is not this one."

Khange uni raj dōe metadea uni gosāe, Enḍekhan dō ma ṇamjoṇme. Adō uni gosāe dōe mēṇketa, Kuṇkāl oṛakre amren pāhil gidṛā dō menakkina, dō āgukinpe.

Adō raj unkin gidṛā āḡgu sipāhiye kolketkoa. Khange sipāhi dō raj reaṇ hukum lekate kuṇkāl oṛakteko calaoena. Adō senkate sipāhi kuṇkālko metae kana, Deṇkin nukin gidṛā dō emokme; ente raje khojetkina.

Khange uni kuṇkāl dōe mēṇketa, onko sipāhiye metako kana, Nitge gidṛā dō raj oṛak khonkin hec akana; mēṇkhan gidṛā dō qhoṇ sen ocolekina; gidṛā sāote jāhān galmarao rajak menaktae khan heckate gidṛā sāoteye galmarao ma.

Ona jobab sipāhiko ṇamkette heckate 'rajko laiaadea. Kuṇkāl dō nonkae mēṇeta, Gidṛā dō nitge raj oṛak khonkin hec akana; adō raj gidṛā cet laḡite khojetkina? Mēṇkhan raj dō gidṛā sāote galmarao menaktae khan noṇḍeye hijuk ma.

Khange uni raj dō onako kathae aṇjomket khan uni raj dō uni gosāe soṇgekate kuṇkāl oṛaktekin calaoena. Adō uni kuṇkāl haṛam dōe ṇel daramketkinte unkin gidṛā dō awa bhitrireye bhoraoketkina. Ona aware dō bhajanko rapaket tahēkana.

Adō uni gosāe dō unkin gidṛā ona awa bhitri khone oṛ oḍokketkina. Unre uni gosāe raje laiae kana, Nukin gidṛā dō amren chuṭki rāṇiren pāhil hoṇon kanakin. Amren onko turui goṭen rāṇi menakkkoa, onko dō āḡi badmas kanako; onkoge nukin dō kuṇkāl hasa ghaḍlakreko giḍiletkina. Kuṇkāl dō emanteak bhajan benao laḡit kuḍi, ṭamni ar khāclākante hasa āgukin senlana. Adō unre unkin gidṛākin idiketkina, adōkin āsul hara akatkina nukin gidṛā dō.

Unre kuṇkāl haṛam ar buḍhikin unkin gidṛākin metatkina, Do, gidṛā, calakben, abenak jaṇ ar jel dōṇ rapak isin akattabena. Abenben goḱkoa, ar aben dō baṅko goḱ dareabena. Adō unkin gidṛā dōkin mohṇḍayena uni gosāe sāote, adōko sen seṭerena. Adō uni gosāe unkin gidṛāi metatkina, Ma aben dō sadom sapṇ hataṛeben, iṇ dōṇ um heḱlenge. Adō uni gosāe umuke calaoena.

Then the king said to the Gosae: "Then please find it." The Gosae then said: "Your two first children are in the potter's house. Please bring them."

The king then sent peons to bring these two children, and the peons went in accordance with the king's order to the potter's house. Having arrived there the peons said to the potter: "Please give over these two children. The king is asking for them."

The potter then said, that is to say, he said to the peons: "This moment the two children have come from the king's house; I shall certainly not let the children go there. If the king has anything to say to the children, let him come and talk to them here."

When the peons got this answer, they went to the king and told him: "The potter says: 'The children have just now come from the king's house, then for what purpose is the king asking for them? If the king has anything to say to the children, let him come here.'"

When the king heard this, he went together with the Gosae to the potter's house; when the old potter saw them coming, he put the two children inside his kiln. They were burning pots in this kiln.

The Gosae pulled the two children out from the kiln. Then the Gosae told the king: "These two children are your youngest queen's first children. You have those six other queens; they are great rogues. They threw these two in the pit from which the potter fetches his clay. The potter and his wife had gone there with a spade, a hoe and a basket, to bring clay to make pots. Then they brought these two children away; and they have fed and kept these two, so that they have grown up."

The potter and his wife then said to the children: "Please go, children, I have roasted and cured your bones and your flesh. You will kill them; but they will not be able to kill you." Then the two children started together with the Gosae, and reached the king's house. The Gosae then said to the children: "Now you take hold of the horse for a moment. I am just going to have a bath." Whereupon the Gosae went to have his bath.

Unre uni sadom unkin gidraĭ metakin kana, Caĭ, bacha, aben dō nui sāote dōben heċena, nit dōe maĭbena nāhāk. Adō sadomkin kuli ruarĭkedeā, Eṇḍekhan aĭiṇ dō ceſliṇ upaia?

Unre uni sadome metatĭkina, Ma aĭi uſarate iṇāk deare dōc hōdokben. Adōkin deċente nonkan jaegateye idiketĭkina, are udukatĭkina, are metatĭkina, Noko hēlkoben, tiṇāke maĭ akatĭkoa; tiṇāk bōhōke bhorao akatā kūire.

Unre onko maĭ bōhōkko rōrĭkeſa, Uh bacha, cedakben heċena? Aben hōe maĭbena nāhāk.

Unre unkin gidraĭkin rōr ruarĭkeſa, Eṇḍekhan aĭiṇ dō cekateliṇ baṇcaoka? Unre onko kūirengo menkeſa, Aleben baṇcaolele khan aben hōle baṇcaobena.

Adōkin rōr ruarĭkeſa, Eṇḍekhan ape dō cekateliṇ baṇcaopea? Adō onko paĭhil maĭ oco akan hōrko menkeſa, Indraſon bhuhōnre ſat ſi rāni menakĭkoa daĭ bhitrire; onko ſhenben calaolen khan hawapuri baṅglaben aġuia; adō ruarĭ heċkate aleben baṇcao darealea. Ar hawapuri baṅgla dō chuſĭki rāni ſhen menaka, dakben dalle khan ſēṅgel leka joloĭka, adō unre dakreben dōn khadleka. Ar nit goſāe caoleye curuja, adō unreye metabena, Ma iṭṛumōkben. Adō unre menben, Aĭiṇ dō baliṇ baġaea; raj hōpōn kanaliṇ; uduĭ cet darealiṇ khanem dō paſeliṇ onka darekea. Adō nāhāke uduĭ cetabena, adō aben dō tarware ſapĭkate unige mageben. Maĭ oſokate sadomre deĵokben. Ar bar ġhara ſaka menaka; ona hō idi toraeben. Ar hawapuri baṅgla aġukate ĵaruſ aleben baṇcaolea; baben baṇcaolele khan aġi maraṇ ıaireben hūruka nāhāk. Nit men, ruarĭben, okare sadome dōhōleſbena.

Adō oṇḍegekin ruarĭrena, adōkin hēlkedeā uni goſāe dō um rakapĭkate bahae ſiſiſ kana. Adō ſeſerĭkate unkin dō baha dālwake

<sup>8</sup> Indraſon, the throne of Indra; as the following shows, the Santal conception is more than hazy on this point.

<sup>9</sup> lit. the airworld bungalow. The narrator has evidently no mental picture of what this may be. The story seems to presuppose that it is a small thing that may be easily carried away.

At that moment the horse spoke to the children saying: "Why, my dears, did you come with this man? He will presently cut you down and kill you." Then they asked the horse: "Then what shall we do to save ourselves?"

The horse then said to them: "Please mount my back as quickly as you can," whereupon they got up, and he took them away to a certain place that he showed them saying: "Look at these here how many he has cut down and killed; look how many heads he has thrown into this well."

Then the cut heads spoke: "Alas, my dears, why have you come? Presently he will cut you two down and kill you also."

Then the two children answered: "How then shall we be saved?" Those in the well then replied: "If you will save us we shall save you too."

They answered: "How then shall we save you?" Then the people who had previously been cut down and killed said: "In the *Indrasan*<sup>8</sup> world there are seven queens in the water; if you go to them, you may bring the air-castle<sup>9</sup>; then, having returned thence, you will be able to save us. The air-castle is with the youngest queen. When you beat the water, it will flare up like fire; then jump into the water. Now the *Gosae* will put some handfuls of rice on the ground and will say to you: 'Kneel down'. Then say: 'We do not know this. We are the children of a king. If you show it to us and teach us, we may perhaps be able to do as you say.' Presently he will show you how; then you take the sword and cut him down. When you have cut him down, mount the horse. There are also two brass-pots full of money. This you must also take away with you; and having brought the air-castle you must be sure to save us. If you do not do so, you will fall into very great sin. Now have a care. Go back to where the horse put you down."

Then they went back there and saw the *Gosae*, who, after having come up from his bath, was plucking flowers. Having reached



calatkina, ar bongakin lagite sotoĳ idiketkina. Uni gosae do sinjo sakamko, bahako ar gur, gotomkoe dhũaketa; khangē sinjo sakamre caoleye curuĳket khan unkin hō bohokreya sinduratkina; adge metakin kana, Ma noa caolere atinben.

Adokin metadea, Baba guru gosae, alin do balin baĳaea, alin do raj hopon kanalin; menkhan nonkan bebōhar do banlin nel akata, ar baĳae hō banlin baĳaea. Menkhan amem lai cetalin khan dōlin onka darekegea pase.

Ado unre uni gosaeeye uduk cetakin kana. Ado unre unkin gidra do adi usarate tarware sapkate uni gosaeekin makkeĳea. Ado unre ona bar ghara ĳaka sadomrekin ladeĳette oraĳte kin heĳena. Ado ona bar ghara ĳaka do unkin engatkin haĳinatkina. Miĳ ghara do janam engatkin emadea, ar miĳ ghara do aksul engatkin emadea.

Adoko taĳena uni janam engat saotege. Adokin laiatkina, uni aksul engat ar janam engat uni koĳae laiatkina, Go, in do hawapuri baŅgla aguĳ calak kana; adō miĳ cando reaĳ jomin khōj kana. Khangē miĳ cando reaĳ khorcakin emadete aĳ janam babae laiaĳea, Baba, in do gapa hawapuri baŅgla aĳgu calak in meneta.

Janam apat dōe menĳeta, Beĳa, am eskardo cekatem calaka? Adi kul, taruĳ ar bana menakkoa, goe, kumbhir, rakhas, taroka emanko janwar menakkoa. Adge menĳeta uni koĳa do, Ado baba, in dōn menĳette dōn calakgea, inak kopalre jage menak; onko ako ĳenge menakkoa; inhō nāhāk in ĳengeĳ taĳena.

Unre onko turui boeha hōko menĳeta, Baba, ale hōle calaka, dada eskar cedake calaka.

<sup>10</sup> *Ægle* Marmelos, Correa; the leaves are used in connexion with sacrifices and ceremonies.

<sup>11</sup> Sindur is the red lead or vermillion, used for religious purposes, also by the Santals. What is here told is in accordance with the proceedings when an animal is to be sacrificed.

<sup>12</sup> The brass-pots here mentioned are large and in the better class of house-holds used for drawing water. It is not uncommon that people bury money in such

there he handed them a basket full of flowers, whereupon he took them along to sacrifice them. The Gosae smoked bael<sup>10</sup> leaves, flowers, molasses and clarified butter; having put handfuls of rice down on the bael leaves, he applied sindur<sup>11</sup> also to the heads of these two, and said to them: "Now feed on this rice."

They said to him: "Father Gosae, we do not know this. We are the children of a king. We have not seen any such performance, nor do we know; but if you will teach us, we may perhaps be able to do as you say."

Then the Gosae was showing them to instruct them. At that moment the two children in great hurry took the sword and beheaded the Gosae. Thereupon they loaded the two brass-pots<sup>12</sup> with money on the horse and went home. These two brass-pots with money they divided between their two mothers, one brass-pot they gave to their real mother, and one brass-pot they gave to their foster mother.

After this they stayed with their real mother. Then they said, that is to say, the boy<sup>13</sup> said to his foster-mother and his real mother: "Mother, I am off to bring the air-castle and want food for one month." Then they gave him this, and he said to his real father: "Father, I intend to go to-morrow to bring the air-castle."

His father then said: "Son, how will you be able to go alone? There are any number of tigers, leopards, bears; wild bisons, alligators, ogres and dragons<sup>14</sup>, and various animals live there." The boy then said: "Well, father, as I have said so, I shall go, whatever may be my fate; they live where they are, and as for me, I also shall presently stay with myself."

Then the six other brothers also said: "Father, we will also go. Why shall our eldest brother go alone?"

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brass-pots; the Santals tell stories of such having been done, not by Santals, but by Hindus. Mistrust has often caused people to bury money, in stead of e. g. giving it to a banker.

<sup>13</sup> The other twin is not mentioned any more.

<sup>14</sup> The last mentioned being is supposed to be something like an ogre.

Unre raje metatkoa, Apepe calak khan dō songetege tahenpe. Adō inā dosar hilok doko mohndayena. Onko turui boeha dō hatireko decena, adoko mohndayena, Ar kuñkalkin asul haralede uni ma bāniā sadomre mittēn khatlak parkome tolketa; adō hukā condakate decēte nū nūteye mohndayena.

Janam engat ar kuñkal buđhi dō uni kořakin metadea, Beṭa, am tisem ruṛa, menkhan aliñ dō teheñ otreliñ gitić kana; adō am aurim ruṛ hābić aliñ dō baliñ beret hataroka. Adō am ruṛ-kateliñ nelmea, unrege ḍaṭauni saphakate dakaliñ joma.

Adoko calaoente mittēn dosra raj disomteko bōloyena, aḍi maraṇ urni birko seṭerena. Adō onko turui boeha dō birko bōlok jōkhen, haṭi coṭ khon ḍhiñki lekan biñko nel namkedeā; uni biñ nelteko bōṭorente adō uniko metae kana, Dada, bam heć hōdok kana, amgele nel hōretmea; bañkhan bam mēna, baḡia-diñako. Adō bañko laiaie kana, lahare biñ menaea mente dō.

Adō ako dō aḍiko tayomena, adō pharak khonakgeko nele kana, bhalae jomea se bañ. Uni jomkate biñe ḍarle khan adobon senoka nāhāk. Uni sadomanteye senen koṛa jome laḡitge uni biñ dō aḍi coṭ koyokkate uni sengeye hijuk kana. Unre uni koṛa dō tarware tahēkantaete uni ḍhiñki biñe nel namkede khan dō, ona tarwareye or bōcketa, adōe maḡ gōckedeā. Adō sengele jolkette biñ coṭrege ḍurupkateye nūñ nū kana.

Unre onko turui boeha dō pharak khonko nelkedete uni then bai baiteko sen seṭerena. Adoko metae kana, Dada, am ḍom laha goṭentabona, ale dō haṭi bae heć hijuk kana. Unre uni koṛae

<sup>15</sup> The ḍhiñki or husking-machine is a piece of timber, some six feet or more long and some six to eight inches thick (square); it has a pestle fixed in one end; an axle through the log near the other end is placed on two pieces of wood fixed in the ground; the whole is worked by the operator stepping on the one end and thereby lifting up the other end with the pestle; stepping down from it the pestle falls down into a mortar in the ground. When the snake is said to be as big as a ḍhiñki, the tertium comparationis is not the length of the timber, but its thickness. It is rather strange, when a Santal tries to show the size of a snake he will practically always do it by showing with his fingers how

The king then said to them: "If you go, then stay together." Then, the next day, they started. The six brothers mounted an elephant and started, and the boy that the potters had supported until he grew up tied a small bedstead to his country pony, and, having lighted his hookah, he mounted the horse, and, smoking as he went along, he started.

The real mother and the potter's wife said to the boy: "Son, when will you return? We two are to-day lying down on the ground, and until you return we shall not get up. When we see you return, then only we shall clean our mouth and take food."

Then they went and entered the country of another king; they reached a very large primeval forest. Just when they were entering the forest, the six brothers sitting on the elephant from there caught sight of a snake big as a husking-machine<sup>15</sup>; seeing this snake, they got frightened and called out to the other: "Brother<sup>16</sup>, you are slow coming, we are waiting for you; if you do not come, you will say: they left me." But they did not tell him that a snake was there in front.

They themselves kept far behind, and from a distance they were observing him, whether the snake would eat him or not. "If the snake runs away after having eaten him, then we shall go along." Now the young man who went along on horseback, — in order to eat him the snake was coming with its head high up. Then as soon as the young man, who had a sword, caught sight of the huge snake, he drew his sword and cut the snake so that it died. Thereupon he lighted a fire, and, sitting on the snake, he was smoking.

The six brothers saw him from afar, and slowly went up to him and said to him: "Brother, you have got the start of us; as for us, the elephant does not come quickly." The young man then

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thick it is, although one may hear them speak of snakes as *jelen hōr*, long people. To them the size round the body indicates the strength.

<sup>16</sup> It might be noted that the text here and further, when this brother is addressed, always has *dada*, elder brother; in the translation 'brother' is used.

metaŋkoa, Acha, haŋi bae taŋam taŋameŋ khan, me dela lahaŋta-bonpe; ape tayom tayomte in do bai baiteŋ sen jarwaka.

Onko turui boeha do haŋiko lahakedete ona urni birko parom-kette adq haŋi aŋi aŋko lagakedea, menwanako, aboge bon laha hōdoka, Onŋe khon do arhō dosra<sup>17</sup>raj disomko bōloyena, ona disomre do miŋŋen haŋiye bhalok akana.

Uni do sadomante aŋi saŋginreko baŋiadete adoko koyok barayede kana, adq uniye seŋerente adq baŋko laiae kana, bhalok haŋi menaea mente. Adoko metae kana, Enan khonle koyok horeŋmea. Adoko metae kana, Dada, ma amge lahakme.

Adq uni do seŋgele jolkette hukai condaketa, adq nū nūteye mohŋdayena; are metaŋkoa, Ma ape hō bai baite hijukpe. Adoko metae kana, Ma nāhāk dada, miŋ ghariŋegele tiokmea nāhāk.

Adqe lahayen khan uni bhalok haŋiye ŋelkede, hōr pheŋregeye burum akana; haŋi ŋene sen seŋerente uni bhalok haŋi do adraoateye nīr beretena. Unre uni koŋa do sadom coŋ khone nīr pheŋena; haŋi do suŋde sapkede are capat goŋkede onko turui boeha hana sate.

Unre onko uni bhalok haŋiko ŋelkede ako pheŋre, adq hako pako uni haŋiko lagakedea akoren do. Adq senkate uniko laiae kana, Dada, baŋdo coŋ khon, baŋdo oka khon haŋi miŋŋene nūrhayena. Adqe metako kana, Cedak ya bape aŋuledea, juri jurikin hoekoktapea. Adoko metae kana, Dada, uni haŋi bōtorgele ŋele kana bir haŋi leka.

Adqe metaŋkoa, Ma ya, nit do apege lahaktabonpe. Adq onkoko lahayente adq arhō onkageko baŋiadea. Adq calak calakte rakhaspuri disomteko seŋerena. Menkhan rakhasko ŋelkede, hōrrege teŋgo akana, ar oŋ ar sermae cahap akata; uniko ŋelkedete adoko

<sup>17</sup> The word used is the same as is used about animals attacked by rabies. Santals having very little experience of elephants will confound the state of elephants called 'must' with rabies.

<sup>18</sup> The hookah or hubble-bubble is lighted by putting a piece of live coal on the tobacco in the bowl.

<sup>19</sup> So literally.

said to them: "Well, as the elephant does not walk quickly, come along, you get on ahead; I shall follow you at my leisure gradually."

The six brothers went ahead on the elephant, and got through the primeval forest driving the elephant very hard; they said to themselves: "We shall get ahead in a hurry." From there they entered the country of still another king, and in this country an elephant had become mad<sup>17</sup>.

Having left their brother with his horse far behind they were looking out for him; when he came up, they did not tell him that there was a mad elephant there, but said to him: "We have been waiting for you for a long time," and added: "You brother, go ahead."

He lighted a fire and with this his hookah<sup>18</sup>, whereupon he started, smoking as he went along, saying to the others: "Now, you too come along at your leisure." "Presently, brother," they answered him, "in a short while we shall catch up with you."

When he had got ahead of the others, he saw the mad elephant, lying down near the road; as he reached him, the mad elephant jumped to his legs trumpeting. The young man then jumped down from his horse; he took hold of the elephant's trunk and flung him away to the other side of his brothers.

Now these suddenly saw this mad elephant near themselves, and they drove the elephant, that is to say, their own, as quickly as they could. Having reached their brother they said to him: "Brother, whether from above or from who knows where, an elephant fell down." "Why, you fellows," he said to them, "why did you not bring him? then you might have had a pair." "Brother," they answered, "this elephant was fearful to look at, like a wild one."

"Now, you," he said to them, "you get ahead;" whereupon they, doing so, again left him behind in the same way as before. As they passed along, they reached the ogre-world country<sup>19</sup>, and they saw the ogre, he was standing on the road, agape so that his mouth reached from the earth to the sky; when they saw

pac ruarena hatiante; adɔ hati khonakko pheɖena. Adɔko menketa, Hape ya, dada heɕ ocowae; uniye heɕlen khan unigebon lahakaea. Adɔ dakako jom baraketa.

Adɔ thora ghari khange sadomteye seterena. Adɔko metae kana, Dada, daka dom jom akata se ban? Ban khan dela jomme. Adɔ uni ho sadom khonake pheɖena, adɔ um barakate uni ho jomketa. Adɔ onkoe metatkoa, Ma usarate hati sapraoepe, delabon songetege. Adɔko mohndayena. Hor horteko lai idiae kana, Dada, ma se uni neleme, cele uni doe cahap akata ot ar serma.

Adɔko metae kana, Ma dada, niɔ dhao do bancaokaleme. Adɔe metatkoa, Delabon ya. Adɔko meneta, Dada, ale do ohole lahalena. Adɔ uni korae metako kana, Babae men akata, Alope apan apinoka, mittege tahepe. Adɔe metako kana, Ihe jomeh khan ape ho jompea; ar in bae jomeh khan ape ho bae jompea.

Adɔko metae kana, Adɔ, dada, ma amge lahakme, am tayom tayomte ale dole calaka. Adɔ uni do adi sangine laha idiyena. Onko turui boeha do adi atko bhabna jon kana, menjon kanako, Teheh doe jom ocoketbona nahak rakhas then do. Adɔko menjon kana, Hape ya bon nelea, bhalae jomea se ban.

Adɔ uni korɔ do rakhas thene seterente uni rakhase sapkede; ar rakhask jaŋgae peteɕ raputkettae; peteɕ raputkette parkom baberteye tolkede, ar sadomak candbolreya tolkede. Adɔ inak-tege onko turui boeha ho ko seterena. Adɔe metako kana, Nit man kabu akadea, teheh khub jel dakaep, uni rakhason jom ocoyea.

Adɔko calaoena, adɔ calak calakte adi mara mitten nangrahako namketa. Adɔko menwana, Ma nondege bon deraka. Adɔ ondege mitten dare butareko derayena. Adɔ ona nangrahren hor sanamko hohotkoa; arko laiako kana, Pon muri caole

<sup>20</sup> The word used may mean either to go ahead, in front, or simply to go along, proceed.

<sup>21</sup> The maund, a common unit in India, corresponds to about 40 kg.

him, they turned back with their elephant, and got down from him and said: "Wait, you, let our brother come; when he comes we shall send him ahead." Whereupon they took their food.

Shortly afterwards he came riding, and they said to him: "Brother, have you had your food or not? If not, come and eat." Then he dismounted, and, having had a bath, he also ate, whereupon he said to the others: "Now be quick and make the elephant ready; come, let us get along together." Having started they spoke to him, as they were passing along: "Brother, look, look at him there! What kind can he be he who has opened his mouth so that it reaches from the earth to the sky?"

"This time, brother," they said to him, "do save us." "Come along, you fellows," he answered; but they said: "No, brother, we shall never go further<sup>20</sup>." The young man then said to them: "Father has said: 'Don't separate, stay together';" and he added: "If he eats me, he will eat you too, and if he does not eat me, he will not eat you either."

"Then, brother," they said, "you go in front, we shall follow you;" whereupon he went on a long way in front of the others. The six brothers were very anxious and afraid, saying to themselves: "To-day he will surely let us be eaten by the ogre. Wait," they said, "let us see whether he will eat him or not."

When the young man reached the ogre, he caught hold of him and broke the ogre's leg; having done this, he bound him with some bedstead cord and tied him to the tail of his horse. By this time the six brothers had also come, and he said to them: "Well, now I have subdued him; to-day prepare a large amount of flesh and rice; we shall let the ogre eat."

Then they went, and, as they passed along, they came to a very large town and said: "Let us camp here," whereupon they camped at the foot of a tree. They called out to all the people of this town saying: "Bring four maunds<sup>21</sup> of rice, three castrated goats,



agupe, ar pea merom kasi ar mit tin gotom ar sasan qosola, rakhasle jom ocaye lagit. Ar bape agui khan noa nangrahare nui rakhasle aragea, ado apeye jom maraopea. Ado ona botorte sanamko agu sorketa, caoleko, meromko. Adoq metatkoa onko turui boeha, Tinakpe utu daka dareaka, ado nui rakhas ho emaepe, ar ape ho jompe, ar hati ho emaepe.

Ado meromko gockedea mitten, ado utu dakkako ehopena. Ar ac do hukai condakette uni rakhas ho ona parkomreye tolkedeas, ado durupkate hukai nunui ehopena; hukai nu bhagaoente adoq kundlakena ona parkomrege; are metatkoa, Ma ya khub jompe nupe. Enkae menketeye japit nokketa.

Ado onko turui boeha doko menjon kana, Thoras ya japit nok ocowae dada do; ado bai baita rara ia kae ma uni rakhas do; ia rakhasge, okoe con utu daka kate emaea. Ar jahanak dadabon edre ocole khan doe jom ocobona nahan.

Unre bai baita senkate rakhas doko rarakadeteko metadea, Men darne hako pako. Rakhas do bapuric janga raput akadete ledhok ledhoke daretas; thoras gan sangine daret khan adoko laiae kana, Dada, hani tora rakhase daretas.

Adoq metako kana, Paset yape rarakade? Adoko metae kana, Dada, ale do botorte sor ho bale sorok kana. Adoq menketa, Endekhane daretas. Adoq daka utuketa se bai? Ado jom barakate adqbon uthanuka. Ado utu daka jom barakate ad thoras jirau nokena. Uni koras do barakete japitketa, adoq uduref kana. Onko turui boeha doko menjon kana, Delabon se ya, dada dqbon bagi iawaea.

Ado onko doko sapraoente hape hapeteko mohndayena. Onkoko senena adi sangin; ona tayomte nui doe mohndayena. Ado ber

<sup>22</sup> Tin is the English 'tin'; the tins in which kerosene oil is brought are commonly seen and also used by the people. When such a word is used here, it is something introduced by the narrator. Such a tin takes four gallons, or a little more.

one tin<sup>22</sup> of clarified butter, turmeric and spices; we are going to let the ogre eat. And if you don't bring, we shall let the ogre loose in the town; then he will eat and make an end of you all." Fearing this they brought it, rice, goats and all, whereupon he said to them, that is to say, to his six brothers: "As much as you are able to prepare of food, make it ready and give the ogre; you also eat and give your elephant also."

Then they killed one goat and commenced to prepare food, and he himself lighted the hookah and also bound the ogre to the bedstead, whereupon he sat down and commenced to smoke; when he had had enough of smoking tobacco, he lay down on the bedstead, saying to the others: "Eat and drink your fill." Having said this he slept a little.

The six brothers said between themselves: "Let our brother sleep a little; let us quietly unloose the ogre; this wretch of an ogre, who is going to give him rice and curry? If we somehow or other should make our brother angry, he will let us be eaten by him."

Thereupon they quietly went and unloosed the ogre, saying to him: "Look out, get away quickly." Now the poor ogre had got his leg broken and was getting away limping; when he had got some distance away, they told their brother: "Brother, look there, the ogre is running away."

"Perhaps," he said to them, "perhaps you set him free?" But they answered him: "We, brother, out of fear we do not even go near to him." "In that case," he said, "he has run away. Have you prepared rice and curry or not? When we have had our food, we shall start." When they had done eating the rice and curry, they rested a while. The young man feigned to sleep and was snoring; the six brothers then said between themselves: "Let us get along, you fellows, let us leave this wretch of a brother here."

Having made themselves ready, they started without making any noise. They went along very far; thereupon he also started,

hasurok jokhen adi maraŋ birteye bōloyena; bir talare mittēn adi maraŋ dolane hēlketa; adō ōṇḍeye hōhokette rakhasren hōṇonerae oḍokena. Uni kora dōe mēnketa, Noa dō ōkōe rajak dolan kana? Adō uni kuri mēnketa, Noa dō rakhaspuri raj reaŋ dolan kana. Uni kora dōe kulikedeā, In teheŋ taheŋ reaŋ jaegape em darekiŋa sē baŋ? Uni kuri mēnketa, Em hōle emkema, baŋ hō baŋ. Mēnkhan tahē hōm tahē dareakgea, tobē in gō ar in baba dōkin rakhas kana; pasekin jōmme. Adō uni korae mēnketa, Inkin jōmēŋ reaŋ katha dō bam baḍaea. Unre uni rakhas hōṇonerae mēnketa, Mēnkhan manwa hōṇon dō baŋkin hēl sahaoetkoa, adōkin jōmetkōgea; acha, teheŋtēŋ dōŋ oko dōhomegea. Ina mēnkate dolanteye adērkedea. Ar sadōm dō rakhas hōṇonerage baekedete jōme emadea. Adō ac hōe kulikedeā, Am jōm laḡit cetko jaruṛa sē baŋ? Uni kora dōe mēnketa, In dō jōm nū baŋ jaruṛa; jaegage udukaŋme.

Adō dolan cōtteye rakaḡkedete ōṇḍegeye aṭetadea. Adō hukai conda ocokedete hukai nūnū kana duṛupkate. Are kukli kana, uni korae kuli ocok kana, metae kanae, Am dō okaren mosaphir hōṛ kanam, ar okatem calak kana? Uni kora dōe mēnketa, In dōŋ Satōpuri raj hōṇon kana, ale dō eae boehale oḍok akana; inren huḍiŋ boeha dō lahateko sēŋ lahayena; hawapuri baŋgla aḡuia mēntele sēnok kana.

Unre uni rakhas hōṇonerae mēnketa, Hawapuri baŋgla dōpe aḡu dareaka ape dō? Adō uni korae mēnketa, Ohole mēn darelea nitok dō ente. Ar rakhas hōṇonerae mēnketa, Thakpur nōgorpe parōm darele nāhī tho Hawapuri baŋgla dōpe tioga. Juā eṇēce ōṇḍē dōko haraoetkoa; ōkōe juā eṇēc reaŋ bhēde baḍae khan unigeye jitau dareaka; ar baŋ khan bōhōk hōyo potorkate ḡhani-reko jōraoetkoa. Adō raj hōṇon dō uni rakhas hōṇonerae kuli

<sup>23</sup> Dice is very common with certain races; it is not seen practised by the Santals.

<sup>24</sup> The oil-mill referred to is that used by the tell caste; it is not a press, but a large receptacle into which the oil seed is put, prepared; to press out the oil, a piece of wood, fixed to an upright, is pulled round; this pulling is done with the help of a bullock. Here men are made to take the bullock's place.

and, at the time of sunset, he entered a very large forest. In the middle of this forest he caught sight of a very large palace, and, as he called out there, a daughter of the ogre came out. "Which king's palace is this?" the young man asked. The girl replied: "This is the palace of the ogre-world king." The young man asked her: "Would you give me a place to stay to-day or how?" The girl replied: "We might give you or we might not; you might certainly stay; but see, my mother and father are ogres; perhaps they might eat you." "You don't know anything about their eating me," the young man said. The daughter of the ogre then said: "But they are not able to stand the look of human beings; they eat them. All right, to-day I shall hide you and let you stay." Having said this she took him into the palace, and the horse the daughter of the ogre also took out of sight, and gave food; thereupon she asked him: "What do you need of food? do you need anything?" The young man replied: "I have no need of food or drink, show me a place to stay."

Then she took him up to the top of the palace, and there she spread something out for him to lie on. Having made her light his hookah for him he sat down and had a smoke. Now she was asking, that is to say, the young man was questioned by her: "You are a wayfarer, where are you from? and where are you going to?" The young man replied: "I am a son of the Satopuri king; seven brothers of us have come away from home; my younger brothers have gone ahead; we are on our way to bring the air-castle."

The ogre girl then said: "Will you be able to bring the air-castle, you?" The young man answered: "We are unable to say as yet, you see." The ogre girl then said: "Only in case you are able to pass the Thakpur Town, you will be able to reach the air-castle. There they beat people by playing at dice<sup>23</sup>; anyone who knows the proper way of playing at dice, he will be able to win; otherwise they shave their heads absolutely bare and yoke them to turn the oil-mill<sup>24</sup>." The prince then asked the ogre girl

ništakedea, Enḍekhan cekateñ jitaũ parom dareaka, ona reange laiañme.

Unre rakhas hoponerae laideae, Mitṭen goḍo bañkhan cutia hopon tanak am do sabeme, ar maṭ thoṅare bhoraokaeme. Ado pusiak bhoḱre diara do doḱo ocokom. Ado onko tinre jitaũ lekam ṅelkoa, unre am do bai baite uni maṭ thoṅaren cutia do aṛak goṭkaeme; unre cutia sabea mente pusi nañhake dona ar diara seṅgel do İrijoka; unrege onkoak dan dom hatao dareaka, enḍe enḍem jitaũka.

Ado enka galmarao galmaraote hukai nũñũ kangea, un jokhen rakhas do kuḍam senreye hec akana; uni rakhas do hukā reañ saḍeye añjomkeṭa, ar thamakur reañ base aikaukeṭa. Ado aḍren rakhas buḍhiye laiae kana, metae kanae, E rakhas buḍhi, nui menae noa alaṅak dolanre, nuige inak jaṅga doe peṭeḱ rapuṭ akata; in do qhoñ boḱolena; me dela nonḍe khon dolañ daṛa; bañ khan arhōe rapuṭlaña nañhāk. Botorte adokin daṛkeṭa. Ado en hilok do bañkin boḱolena ona dolante do,

Ado thora ghaṛi tayomte uni rakhas hoponera doe oḍokena bahrete; adoe ṅel baṛayetkina go ar baba do, teheñ do bakin hijuk kan do; onage mone moneteye bhabna joñ kana. Ado raj hopon ṭhengeye ruar calaoena, ado raj hopone metae kana, In go baba tikin bañkin hijuk kante in do bhabnate bañ gitiḱ daṛeak kana; cedak je am hōm japida, in hōñ japida; ona takrekin seṭerlen khan bañ disa daramlekin khan am dokin goḱmea; ar phaṛikatekin jommea nañhāk.

Unre uni koṛae menkeṭa, uni kuṛiye metadea, Am do am suk leka japidme; miṭ dhao in do hukā condakate imañme; noa thamakur do aḍi bas menaka; amdaj miṭ mayel leka calaka, noa baste inkin baḍae dareaña. Tinaḱ din dhaḱiḱ in do nonḍeñ

<sup>25</sup> The *thoṅga*, here called 'Bamboo bottle', is a piece of bamboo, a joint, one dividing wall of which forms the bottom of the 'bottle', while the other gets a small or large hole, that may be closed with a piece of wood. Such 'bottles' are fairly common.

further to make sure: "Then how shall I be able to win and pass? Tell me this."

The ogre girl then told him: "Catch a rat or a small mouse, or something like these, and put it into a bamboo bottle<sup>25</sup>, and make them put a lamp-stand on a cat's head. Then, when it seems to you as if they are going to win, quietly let out the mouse you have in the bamboo bottle; then the cat will jump to catch the mouse, and the light of the lamp will be extinguished; then you will be able to take their winnings; thus only you will vanquish them."

While they were talking together in this way, he was smoking the hookah; by this time the ogre had come to the back side of the house; he heard the sound of the hookah and felt the smell of the tobacco, whereupon he spoke to his old ogre wife, saying: "Listen, my ogre wife, this one who is now here in our palace, it is he who has broken my leg; I shall certainly not go inside; come, let us get away from here; otherwise he will presently again break both of us." Then they ran away in fear, and that day these two did not enter the palace.

Shortly afterwards the ogre girl went outside; she was looking for her parents, wondering why they were not coming that day; she was feeling anxious on account of this. Then she returned to the prince and said to him: "As my parents are not coming, I am unable to lie down for anxiety; you see you will sleep, I also shall sleep; if they should come at such a time, and I did not become aware of them, they will kill you, and they will cut your limbs off<sup>26</sup> and eat you presently."

The young man then said to the girl: "You sleep and be comfortable; light the hookah once more, and give it to me; this tobacco has a very strong smell; it spreads and is felt a full mile away; smelling this they will be able to know about me. So long as I stay here, all this time your parents will never come near

<sup>26</sup> The expression is the same as is used about cutting the leg and shoulder of an animal.

tahēna, unāk din dhābić am gō am baba nōḍe dō qhōkin hader dārelena. Unre rakhas hopōnerae mēnketa, Am dōkin baḍae akatmete? Unre uni korae mēnketa, In hijuk jōkhen am baba sāoteñ nāpamlena; unreye alae akawadiña noa oṛak dō; hukā reañ sqbdōe atēnkette uni dō nitok dō bae hijuka nōḍe dō. Adōkin tahēyena, bana hōrgekin jaegayena.

Adō dosar hilok aṅga marsalenteye mēnketa, Nitok dōñ calaka, in dō ente inren turui boehako sēn lahayena, ma eṇḍekhan am dō tahenme. Unre uni rakhas hopōnerae mēnketa, Teheñ dō tahenme, teheñ dō tahenme baṛe, inhō in gō baba tikinkin hēclen khan in hō am sāoteñ sēnkoka. Unre uni korae mēnketa, In nōḍe tināk din in tahen bhor dō rakhas ar rakhasni dō qhōkin hēć dārelena.

Unre uni kuṛi dō mōṇe mōṇeteye mēnwana, Acha, bhala nuigeñ biḍaulege. Adōe metadea, Teheñ dō tahenme, adō bhalakin hijuka sē bañ? Ar bañkin hijukre hō sēnkateñ lai oṭoakina. Adō uni kuṛi reañ katha lekate eñ hilok dōe tahēyena.

Adō raj hopōne kuli ocoḱ kana, Cekate am bōṭorte dō bañkin hijuk kana? Unre uni raj hopōne mēnketa, In hijuk jōkhen am baba dō tala hōrre oṭ ar sermae cahaṇ akat tahēkana, in jomeñ laḡit; adō unre in sāote laṛhaiye qhōpketa; unre jaṅgañ sapledete jaṅga dōñ peṭeć rapuṭ akattāea. Unre banar tite jorhat-kāteye mēnketa, Dayakate ikākāñme; mēnkhan qhōñ jompea; mēnkhan jivi dō alom khotraetiña. Adō unre mūñ bhugaḱket-tāea, ar ona mū bhugaḱkre baber in lagaoadea, ar in aḡuyede tahēkana mitṭaṇ naṅgrahare. Adō ona naṅgraharen hōr in metaṭ-koa, Miṭ ṭin gotōm ar pea meṛom kasi ar pon mūrī caole aḡuipe; ona dō bhōjkate nui rakhasle jom ocoyea; ar bape aḡui khan nui rakhasle aṛakkaea, saname jom ujaṛpea. Adō jōṭoko aḡuketa onako jinis. Adō baṛkaṭeñ jāpit nōḱketa; unre onko inren turui

27. The hands are kept turned up with the palms pressed against each other and before one's face. It is a common Indian way of showing humble supplication.

28. lit. Don't destroy my soul.

here." The ogre girl then asked: "They know you then?" The young man replied: "When I was coming, I met with your father; then he gave this house up to me; he has listened to the noise of the hookah, and will not come here now." Then they stayed, as they were, and both went to bed.

When the next day dawned, he said: "Now I am off; you see, my six brothers have gone ahead; so now you remain here." The ogre girl then said: "Stay to-day, please stay to-day; when my parents come, I wish also to go with you." The young man then said: "As long as I stay here, the ogre and the ogress will never come."

The girl said to herself: "Very well, I shall at once test him;" whereupon she said to him: "Stay to-day; let us see whether they will come or not; and even if they do not come, I shall go and tell them." Then, in accordance with what the girl said, he stayed that day.

Afterwards she asked the prince: "How is it that they, for fear of you, are not coming?" Then the prince said: "When I was coming, your father was in the middle of the road, having opened his mouth so that it reached from the earth to the sky, intending to eat me; then he commenced to fight with me; then I caught hold of his leg, and broke it for him. Keeping his hands pressed together up before his face<sup>27</sup>, he implored me saying: 'Show mercy and let me off; I shall surely not eat you; whatever you do, don't take my life<sup>28</sup>. Then I made a hole in his nose<sup>29</sup> and put a rope through this, and was bringing him to a town. I said to the people of this town: 'Bring one tin of clarified butter, three castrated goats and four maunds of rice; we will make a feast of this and let the ogre eat; if you do not bring it, we shall set the ogre free, and he will eat and make an end of you all.' Then they brought all this. Then I feigned to sleep a little; at that

<sup>29</sup> The septum is perforated, a practice not uncommon with other races, but only rarely seen with Santals.



boehako rarakadea, adō unreye dārketa. Mēnkhan ona bōtōrte am baba dō bae hijuka.

Adō uni rakhas hōpōnerae calaoena ac go baba then baḍae nam laḡit, bhala sari se naseye mēneta; adō calaoenteye hēlketa, Sārige jaṅgae rapuṭ akattāea, adō mū hōe phōrao akattāea. Adōe metakin kana, Henda go ar baba, cedak baben sēnok kana oṛakte dō? Mahnder hiloḷ khon aben 'laḡit daka utuñ dōhō akata; mēnkhan in dō aben paṅjageñ hēc akana.

Adōkin metae kana, Biṭi, cekateliñ sēnoka? Am dō oḷkoe cōm dōhō akadea ona oṛakre. Unre uni kūrīye mēnketa, Baba, tahē dōe tahēkangea, mēnkhan nitōk dōe calaoena; baṇugiā. Onkae eṛeketkina. Adōkin hēcena, arkin metadea, Acha, oṛakte dō ayup jōkhenliñ bōlōka. Kūrī dō enka mēn barakatēye hēc lahayena. Adō hēcateye laiae kana, Sārigem rapuṭ akattāea, ar nāthu hōm phōrao akadegea. Mēnkhan hijuk kin mēneta; adō alom jāhā cekakina, aḍikin bōtōram kana.

Adō ayup ber jōkhen uni raj hōpōn ar rakhas hōpōnera dō aḍi pharak sēnkin sēnena; unre rakhas ar rakhasnikin hēc seṭerena, inā tayōmte raj hōpōn ar rakhas hōpōnera; sanamko hēcena, adōko ṇapamena.

Unre rakhas ar rakhasni dō uni then banar titekin jōrhatok kana, metae kanakin, Baba, jivi dō alom aḡuitaliña, noa rakhas-puri raj dō tināk hābiē menaka, pase aṛe dige 16 kōs menaka; noa raj dō amgeliñ emama; noa oṛak hō amakge. Ar nui hōpōnera menaetaliña, nui hō amge hataoem. Arkin metadea, Amak udhikar hoeyena.

Adō onako jimai hataoketa. Adō uni kōra rakhas hōpōnerae metae kana, Nēkē in dō teheñ ninda dhābiēge in dōñ taheñ kana, gapa dō in dō aḍi setak nindare inren turui boehañ paṅjakoa. Ar am dō oṇṭe khon ruṛ jōkhen kusi menaktam khan dōñ idi toramea. Onae mēn oṭowadete uni kōra dō aḍi setakreye mohṇḍayena.

time my six brothers set him free, and he ran away. It is in fear of this that your father will not come."

The ogre girl then went to find out from her parents whether he was telling the truth or not; and having gone to them she saw, he had really broken his leg and made a hole through his nose. And she said to them: "I say, mother and father, why are you not coming home? Since the day before yesterday I have kept rice and curry for you; now I have come to look for you."

"Daughter," they answered her, "how can we go? You are keeping some one in the house." The girl then said: "Father, he certainly was there, but now he has gone; he is not there." In this way she deceived them; they would come and said to her: "All right, in the evening we shall come in." Having said this, the girl came back in advance and spoke to the man: "You have really broken his leg, and his nose you have also perforated. But they say they will come, so don't harm them in any way; they are very much afraid of you."

In the afternoon the prince and the ogre daughter went away to a considerable distance; then the ogre and the ogress came, and thereafter also the prince and the ogre daughter; they came all and met.

The ogre and the ogress put their hands pressed together up before their faces<sup>27</sup>, and implored him saying: "Sir, don't take our lives; so far as this ogre-world kingdom goes — it is about 32 miles<sup>30</sup> each side —, we shall give you this kingdom; this house also is yours. And we have this daughter, take her too." And they added: "Now it has become your lawful property."

Then he took over possession; thereupon the young man said to the ogre daughter: "Look here, I am staying this night and no longer; early to-morrow morning I shall follow after my six brothers. If you, when I return from those parts, are pleased and willing, I shall take you along with me." Having said this to her, the young man left and started very early.

Ado calak calakte adi sangine calaoena; ado bajare nel nam-kette gupi gidrai kuliketkoa, metako kanae, Henda babu gupi kora, ona do oka nangraha ngelok kana? Adoko laiae kana, Ona do adi kharap nangraha kana. Ado kuli ruarketkoa, Henda babu, cekate kharap nangraha do hoeyena? Unreko laiaadea, Juako enec ocomea, adom haraolen khan bohokko hoyo potortama, ar ghanireko joraoetkoa tili ghanire. Ado arho kuli ruarketkoa, Endekhan babu, cekaten jitaukoka? Adoko laiae kana, Am jitauk lagit do nitge at do menaktama; go do ban khan cutia tanak mat thongare baekom. Ado enec jokhen onkoak jidem nelletako khan, ar am haraok lekam aikau khan do metakom, Pusiak bohokre diara marsal dhohepe, adobon eneca. Ado arho jitauk lekam aikauko khan, am do bai baite uni go do arak gotkaeme; unre pusi do uni go do sabea menteye dona nahak; ado divhe sengel irijoka; unre am do onkoak dan sanamem har samtao goda; ado amak jitau hoeoka.

Ado onko' gupi gidrai metatkoa, Endekhan babu kora, ma se barea gan go do sapampe, ado bar taka boks is in emapea. Ona taka laloc te onko gidra do adiko chutauena; menkhan pea gidrate pea godoko sapketkoa; ado agukateko emadete onko gidra do pea takae ematkoa.

Onko go do mat thongareye bhoraoketkote ado bajarreye seter-ena; ona bajar kulhiye boloyena. Adoko metae kana, Mosaphir, am do okaren kanam? Ado hape tengolenme, alom paromoka, ju a enec lenme. Ado unre uni raj hopone menketa, Cet? ju a enec rea n do mane cet kana? Unre onko horko meneta, Noa nangraha rea n onkage dustur kana; ju a bako enec len khan bako parom dareaka; jaharen mosaphir hor do bako parom dareak kana.

Ado laia ko kana, In do noa rea n mane bape laian khan ban eneca. Adoko laiae kana, Judi ju a enec rem jitaulen khan, amem sen parom dareaka; ar banko jitaulen khan bohokle hoyoetakoa

<sup>31</sup> The lamp referred to is a small earthenware cup; for such a lamp some kind of vegetable oil is used; the wick is generally some cotton threads, twisted together, lying in the oil with one end resting on the rim of the cup. For such lamps a stand is frequently used, sometimes quite elaborate in shape.

Passing along, he reached very far; having sighted a town, he asked some cowherd boys there, saying: "I say, you cowherd boys, which is the town that is seen there?" "That is a very wicked town," they told him, whereupon he again asked them: "Look here, youngsters, how has it become a wicked town?" "They will make you play at dice," they told him; "and if you are vanquished, they will shave your head bare and yoke you to an oil-mill, the mill of the oilmen." Again he asked them: "In that case, youngsters, how could I win?" They answered him: "You have even now an opportunity of winning; put some rats, and, if not rats, then mice or some similar ones into the bamboo bottle. Then, when during the play you see their eagerness, and you feel like losing, say to them: 'Put a lampstand<sup>31</sup> with a lighted lamp on the cat's head, then we shall play.' When you again feel that they are winning, let the rat quietly out; then the cat will jump to catch the rat, and the lamplight will be extinguished; then you must gather all their winnings together, and so you will win."

He then spoke to the cowherd boys: "In that case, youngsters, catch me a couple of rats, and I shall give you a present of two rupees." Desiring to get this money, the children commenced eagerly to hunt, and three children caught three rats; and having brought these they gave them to him, and he gave the children three rupees.

He put the rats in his bamboo bottle, and reached the town and entered the bazar street. Here people called out to him: "Wayfarer, where are you from? Wait, stop a little, don't go further; come and play at dice at once." The prince said: "What? Game of dice, what does it mean?" The men replied: "In this town we have such a custom; if they don't play at dice, they are not permitted to pass; no travellers from anywhere can pass."

He then said: "If you don't tell me the meaning of it, I will not play." They answered him: If you win at the game of dice, you may pass; but if people do not win, we shave their heads and yoke them

ar tili għanirele joraokoa. Adqe metako kana, In in haraolen khan acha għanirepe joraoiña. Acha, apen haraolepe khan adqpe cekaka? In don meneta noa katha, in in haraok se apepe haraok, menkhan ona rean ekraŋ olaŋpe; adqbon eneća. Inpe haraoliñ khan do tħik in bađae kana, għanirepe joraoiŋgea bohok hoyo cikarkate; ar in apen haraolepe khan ape Thakpur naŋgraha tinak saŋgiŋte menaka, unakten hataoa.

Adq unre onka monē moneteko menketa, Uh, unak bon harao akatkoa, ar nui doe cele kana? ma olkate bon emaea. Adq kathae, miŋten ektiari khemota kagojre olkateko emadea. Ar parhaokateye nelketa, adqe metaŋkoa, Enđekhan tin jokhenbon eneća? Adqko laideade, Ayup kedokko jom bara tayomte.

Adq miŋten basako emadete onđege sadome tolkedeade ar ac do aćak jinisko uni sadom khone phedkette basa oraŋkreya baekata. Adq bahre sene odok calaoena; adq tili għani rean sade atenkette ona neŋele calaoena. Unreye nelketkoa, acren bokot korako hatire dečkateko lahalen, nelketkoe għanireko jorao akatkoa; onko nelte adi tapise edreyena, metaŋkoe, Acha, thir hatarokpe, hape nahak in chutipea.

Onđe khonakge adqe calaoena. Adq ona naŋgraharen hore kuli barayetkoa, Okpe then pusi menakkoa; adq damte imaŋpe miŋten. Adqko nawadea; uni raj hpon do miŋten pusi rean dam do miŋ sae takae emaŋkoa; kiriŋkedete adqe agukedeade.

Adq inaŋtege tala nindayen khan, juŋ enećko ehopketa. Menkhan eneć eneće bar hel dqko bhagaokedeade. Adqe metaŋkoa, Pusi bohokre diara dophokatebon eneća. Adq pusi bohokreko dophoketa divhe marsal. Adq bar dhaoko haraolede rean ona doe ruaŋketa, inaŋate arhō pe dobrae jitaena. Inaŋate onkoakge adi at jitaŋ hoeok kana.

to the mill of an oilman." "If I should be vanquished, well, then you will yoke me to an oil-mill. All right, then if I vanquish you, what will happen to you? I say this: I may lose or you may lose, write me an agreement concerning this; then we shall play. If you should vanquish me, I know for certain you will yoke me to an oil-mill, after having shaved my head bare; and if I should vanquish you, so far as this Thakpur town of yours goes, I shall take possession of the whole of it."

These people then said to themselves: "Oh, so many we have vanquished, and this fellow, who is he? Let us write, and give it him." Then, people tell, they wrote on a paper a document, giving authority, and gave it to him. He read, and saw what it was, and said to them: "Then at what time shall we play?" "In the evening, after having had our supper," they replied.

Then they gave him a place to stay, and he tied his horse there, and, having himself taken his things down from the horse, he put them aside in his lodgings. Thereupon he went outside, and, listening to hear the sound of the oilman's mill, he went to have a look at it. Then he saw them, his own younger brothers, who had gone ahead riding the elephant, them he saw, they had yoked them to the oil-mill; at the sight of them he became enraged. He said to them: "All right, be quiet for the present; in a short while I shall set you free."

From there he went along; he asked people of the town: "Who has got a cat; I shall pay for it, give me one." Then they found one for him; the prince paid as the price of one cat one hundred rupees; having bought it, he took it along.

By this time it had become midnight, and they commenced to play at dice. As they were playing, they vanquished him twice. Then he said to them: "Let us play after having put the lamp-stand on the cat's head." They did so, put the lighted lamp on the cat's head. Thereupon he got back what they had made him lose twice, and after this he again won thrice; but after this they were winning very much.

Khange unre bai baite uni do onko goḍoe aṛak goṭkatkoa; unre goḍoe sabea mente pusi doe donketa; ado pusiak bohokre tahēkan divhe seṅgel ona do nūrena ar nūtena. Unre uni koṛa do sanam dane har samṭaoketa. Onko do divhe marsal jereṭkette arhōko ehōpketa; arhō onkoak jitaue ṇelkette arhō uni do miṭ goṭen goḍoe aṛakkedea; ar pusi do uni sabea mente arhōe donketa; arhō divhe do iṛicena, arhō onkage sanam dane har samṭaoketa; hatao cabakeṭtakote saname haraoketkoa. Acren boehako turui goṭen joto tili gḥani khone chaḍaoketkoa.

Ado tinak dosra disomrenko tahēkana, onko hōe metaṭkoa, Miṭ hapta din ape do tahē hataṛokpe; ruṛ hijukaṇ, unre ape hōṇ baṇcaopea. Ado dosar hilok setakre do ona naṅgrahare qhōle piṭau oṭokata, are hōho oṭokata, Noa naṅgraha do ale eae boeha reaṇ eṭtiari hoeyena. Ina men oṭokateko mohṇḍayena hawapuri baṅgla ḡgui lagit. Ona raj khonak do ḡḍi saṅgiṇko calaena.

Adoko calaonte ḡḍi maraṇ miṭṭaṇ ḍariṇuko ṇamketa; ado ona ḍariṇu ṇelkateko duṛupena. Adoko bhabna joṇ kana; ente lauka jahaj hō baṇuka; ado cekatebon paṛomoka? Ona takrege miṭṭaṇ hōṛoko ṇel ṇamkedea, adoko hōḡadea. Uni hōṛo do onko ṭhene heṭ sorena. Adoko metae kana, Bacha, niṇ jalapurim paṛomkale khan, ḡḍi maraṇ dhōṛmo hoekoṭtama; menkhan ceṭ hō bale emama, miṭṭaṇ meṛom kaṣile emama. Adoko emadete uni kaṣi doe jomkedea.

Ado metaṭkoa, Ma inak deare deḡokpe. Adoko deḡena; ado hōṛo ona jalapuri hanasateye idi paṛomketkoa. Adoko men oṭoadea, Ma am do nonḍege tahē hataṛokme, ado nāhāk ruṛ jōkḥen arhōm paṛomkalea.

Adoko paṛomente ḡḍi saṅgiṇko calaena. Ado ḡḍi maraṇ jalapuriṇko ṇamketa, ona jalapurirege satṭi rani menakkoa dak bhitrire, ar onko ṭhenge hawapuri baṅgla do menaka. Ado uni maraṇiṭ boeha doe metaṭkoa, acren kaṭiṭko turui boehae metaṭkoa, Ma noa

Then he quietly let the rats out; and to catch a rat the cat made a jump, and the lighted lamp that was on the cat's head fell down, and it became dark. During this the young man collected all the winnings. When the others had lighted the lamp, they again commenced to play; as he saw that they were again winning, he again let one rat out, and, to catch this one, the cat again jumped. Again the lamp was extinguished; again in the same way he collected all the winnings; having taken all they had, he vanquished them all. He also released his six brothers from the oil-mill.

And so many as there were from other countries, them also he spoke to: "You wait for a week's time; I shall come back; then I shall rescue you also." The next morning he let the big drum be beaten as he left, and he called out: "This town has become the property of us seven brothers." Having said this, they set out to bring the air-castle. They went very far from this town.

Having passed along they reached a very large sea; seeing this, they sat down and were in distress, because there was no boat and no ship. "How shall we get across?" Just then they caught sight of a tortoise, and called out to him; the tortoise came up to them, and they said to him: "Dear, if you will take us across this ocean, you will acquire a very great merit; but we shall not give you anything, only a castrated goat we shall give you." Then they gave this to him, and he ate the goat.

Then he said to them: "Please, mount my back." They did so, and the tortoise took them across to the other side. Here they said to the tortoise as they went: "Please stay here for the present; on our way back you must again take us across."

Having reached the other side, they went along very far, and came to a very large ocean; in this ocean the seven queens live in the water, and with them is the air-castle. Now the eldest brother said to them, that is to say, to his six younger brothers:



jalapurire donpe; theŋgate miť dhao dalpe dak duar benaoka; ar dak dō seŋgel leka jol rakapa sernate; unre don godpe jalapurire, onđege hawapuri baŋgla dō menaka.

Ona katha aŋjomkate onko turui boeha doko menketa, ako akoko galmarao jon kana, Henda ya, dada dō teheŋ dōe goćket-bona. Adoko apaj kante adō arhōko men ruarae kana, Dada, amge maranić dō, amge dō adō calaktabonme. Unre maranić raj hopon kora dake dalkette seŋgel leka jol rakapena; ona jol rakap sāoteye donketa dakre.

Dariāu bhitrire eae goťen raniko tahēkana, chuťki rani then hawapuri baŋgla dō tahēkana; adō uniať hōborrege senkateye nurhayena. Adō landakateko beretena; jāhā seŋgeko landa idiyeta, ontege ađi mōňj mōňj dolan ar orať benaok kana; ar sona, ruṗa, ṭaka, poesa hō benaok kana. Ar ona chađa hať bajar hō benao idik kana; jāhā seŋgeko beŋgeteta, ontegeko heleta dokandari hō, cini, moeda emanteakko heleta; onako sanamge dak bhitrireye helketa.

Adge metatkoa onko satťi rani, Delabon bahreka. Adō ona hawapuri baŋgla dō chuťki rani then tahēkante uni korae jima-wadea; are metadea, Noa dō sabodhante dōhōeme. Adō tire sapkedete sōŋge sōŋgetege ona dak khon dōkin bahreyena. Adō onđe khonak dō ako orať senko mohŋdayena.

Adō hijuk hijukte arhō ona jalapuriko namketa; uni hōṛo hō ona ghatregeye tahēkana. Adoko metae kana, Dē arhō hanasa parom ruar kaleme. Adō hōṛo deareko dećena, hawapuri baŋglaren eae goťen rani ar onko eae boeha hō sanamge uni hōṛoreko dećena.

Menkhan uni maranić dō hōṛo dea khonko dhaka nurhakadea; onko turui bohako dhakkawa, dakreko nurha goťkadea. Menkhan ona dak bhitrireye miťtaň boŋga kuři, uniať nutum dō Joldharni, uni kuři hō jāwāe namkoa mente dinge Isor thene koejoň kan

"Please jump into this ocean; strike once with your sticks, a water-door will be formed, and the water will flare up to heaven like fire; then you jump into the sea; there is the air-castle."

Hearing this, the six brothers said, that is to say, they were talking between themselves: "I say, you, our brother has killed us to-day." As they were urging each other to set to, they answered him back: "Brother, you are the big one; so you go in for us." The eldest prince then struck the water, and it flared up like fire, and at the moment it flared up he jumped into the water.

Down in the sea there were seven queens living; the air-castle was with the youngest queen; and going down he tumbled into her arms. Laughing they got up again; in whatever direction they turned laughing, everywhere most beautiful palaces and houses came into existence; gold, silver, rupees, pice also came into existence; and besides market-places and towns also came forth; in whatever direction they were looking, there they were also seeing open shops with sugar, flour and such things; all this he saw below in the water.

Then he said to the seven queens: "Come, let us get out." Now as the air-castle was with the youngest queen, she gave it into the charge of the young man, saying to him: "Keep this with care." Then he took her by the hand, and they came out of the water together. From there they started on their way home.

Coming along they again reached the sea mentioned; the tortoise also was there at the landing-place, and they said to him: "Kindly take us again across to the other side." Then they mounted the back of the tortoise, the seven queens of the air-castle and also the seven brothers, all mounted the back of the tortoise.

But the eldest brother they pushed down from the back of the tortoise; the six brothers were pushing him, and made him fall into the water. But down in the water there was a female sprite, her name was Joldharni; this girl was daily praying to the Supreme

tahëkana. Menkhan uni ma uni ðhengeye ðurhayena; adòkin ñapamente dak khonak dòkin odok heçena. Ado nonka abo dharti daran lekage dak khonak dòkin taram parom aguketa.

Ado ona jalapuri paromkate Thakpur nangrahakin heçena. Ado onðekin heçente ado onko turui boeha rean katha onkoe kuliyetkoa, Turui boeha in songeko tahëkan, onko doko calaoena? Adoko laiatkina, Hë, onko do eae goßen kuñ ar turui goßen koña; calaoenako dher sanginge. Ado unre onðe tinakko ghanireko dõhõletko, onko do saname chuñikatkoa. Ar ac do sadomre deçente rakhaspuri rajteye sen paromena; ado rakhas hopõnera hõe idi torakedea. Adoe ruar calaoena.

Ado senkate ac janam engate metadea, Onko doko seterena, go? Adoe laiaidea, Onko ma, beña, enanre. Ado uni mitßen kicricë emadea, are metadea, Go, am do noa sañi kicricë bandenme; ado kulhi duarte bolokme miñ mohña; ado barge duar sente odok hijukme miñ mohña; ar alom benget ruara.

Ado ac go do ona kicric bandeyente adoe calaoena kulhi duar; ado barge duar senteye boloyen jokhecrege hawapuri ar satti era dõe ñel namketkoa. Ar uni hõko ñel namkedete apan apinko ñir odok heçena uni songe songe; adoko meneta, Nuige aboren do hanhar go kanae. Adoko roreta, landayetako. Onatege orañ, dolan se ðaka, poetsa se hañ bajar benaok kana jãhã sengeko calak kana, ontegeko ñeleta. Ona lekate ađi marañ raje hoeyena; ar ađi marañ hawapuri bañgla hoeyentaea; gai kaña, sona rupañ emanteak uniak purau menaktaea.

Ona jokha raj harame menketa, onko turui boeha acen hopone kuliketkoa, Ape do ya turui boehape senlana, ado okor cet nisanape

<sup>32</sup> In the villages known to the Santals the houses lie on both sides of a street; more well-to-do people often have a wall round their houses, one door in this leading out to the street (there is no door from a dwelling house leading directly out into the street); another door in the enclosing wall leads directly out to the homestead field.

deity to get a husband; and now this man fell down to her. Then they met, and both came out of the water. Just as we walk here in the world, in the same way these two came walking across and out of the water.

Having crossed this sea these two reached Thakpur town; and as they came, they were asking them for news about the six brothers: "My six brothers, who were together with me, have they gone?" They told them: "Yes, they were seven girls and six young men; they have gone and are far away." At this time he set all free, so many as they had yoked to the oil-mill there; and he himself mounted his horse and went through to the ogre-world kingdom, and he took also the ogre daughter along with him and returned home.

Having reached there he asked his own mother: "Have they arrived, mother?" "Oh, they, my son, they came long ago." Then he gave her a cloth and said to her: "Mother, take this piece of cloth on, and enter straight through the street-door, without looking anywhere; and then come straight out through the door that leads to the field<sup>32</sup>, and don't look behind you."

Then his mother took this cloth on, and went through the street-door. As she reached the door that leads to the field, she caught sight of the air-castle and the seven queens, and as they also saw her, they came one after the other running out following after her, and were saying: "Here is our mother-in-law." And they were talking and laughing. Thereby houses, palaces and money of silver and copper, and market places, and towns were coming forth in every direction where they were going. In this way he became a very great king, and he got a very large air-castle<sup>33</sup>; cows and buffaloes, gold, silver and so on he had in plenty.

At this time the old king said, he asked the six brothers, his sons: "You youngsters, did you not go you six brothers? then

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<sup>33</sup> So literally; the narrator's ideas are not clear to himself.

aguleſa? Unre apat haſam maranić hoſone metae kana, Beſa, ſongeteñ kolletpea eae boeha hawapuri bañgla aſgui laſgiť, adſ okor onkoak dſ? Unre uni koſae menkeťa, Baba, onkom hoſoako khan dſñ lai darekema onko samañre.

Unre uni raj haſam turātge hoſe kolketkoa onko hoſo aſguco laſgiť, metatkoa, Do ſe calakpe, inren turui goťen hoſon menakkoa hañde. Adſko hoſo aſguketkote akoren dadat oraſko boľoyente ađi roľom nana hunar jinisko nelkeťa; ar uni dadat reañ hoſmſore hoſ ſona, ruſa reañ abhranko nelkeťa; adſ nelkette ako moñereko menjoñ kana, Abo hoſbon ſenlengea, menkhan okor nonkan jinis doſbon aguleſa. Unre onko turui goťen hoſon uni raj haſame kuliketkoa, metako kana, Henda beſa, ape dſ eae boehañ kolletpea hawapuri bañgla aſguia mente, ar ſongerepe taheña mente; adſ okor ape dſ ceťpe ceka akata? Unre turui boehako menkeťa, Baba, menkhan dadage okore haťiñale kana?

Unre maranić koſae menkeťa, Baba, inak gamem añjomle khan paſe rak hoſm raga, paſe raſka hoſm raſkaſa. Unre raje menkeťa, Noa katha dſ, beſa, ađi haharagem laiketſa.

Unre uni koſae laiketſa, Baba, menkhan katha dſ noa kana; entem kolletlegea, ſongete ma bale ſenlen, ar ſongete ma tahe hoſ bale taheľena. Ente kul then khoniñ bañcaoketkoa, oñde khonko lahayena. Hoſ talare miťañ qhiñki biñko nel namkedea haťi coť khonak; menkhan bañko laiañ kana, biñ menaea mente dſ. Adſko miťañ kana, Dada, ma lahakme, am dſ ađim tayomok kana. Adſ uni biñ in ſen tiokkedete in hoſe nel namkidiña; adſ ađi atge dareko hoſe ſađe ocoketſa; adſ ađi coť koyokkate thora ſaſgiñe lagakidiña; unre tarware or boćkette biñ dſ, baba, in mak goćkedea. Ar mak goćkate ſeñgel in jolketſa, adſ hukañ

where is any token that you have brought?" About the same time the old father said to his eldest son: "Son, I sent you together all seven to bring the air-castle; now where is what they have?" The young man replied: "Father, if you call them, I might tell you before them."

The old king then at once sent people to fetch these; he ordered them: "Go, my six sons are living over there; bring them." When they had gone and fetched them, they came into the house of their eldest brother, and saw many different kinds of things; and on their brother's person they saw jewelry of gold and silver; seeing this they were saying to themselves: "We also went, but we surely did not bring any such things." The old king then asked these six sons, saying: "Look here, my sons, I sent you seven brothers to bring the air-castle and ordered you to go together; now then what have you done?" The six brothers answered: "Father quite so, but our brother, why, he does not give us any share with him."

The eldest son then said: "Father if you will listen to my story, you may perhaps cry, perhaps you will also be glad." The king then said: "It is a very strange thing, my son, that you there said."

The young man then spoke: "Father, the facts are these: you certainly sent us, but we did not go together, nor did we stay together. I saved them from a tiger; from there they went ahead. Sitting on the elephant they caught sight of a snake in the middle of the road, big as a husking-machine; but they did not tell me that there was a snake there. They said to me: 'Brother, go ahead of us, you are getting so far behind.' When I got up to the snake, he also caught sight of me; he also caused the trees to make a tremendous noise. With his head high up in the air, he chased me for some distance; then I drew my sword and cut the snake, father, so that he died. Having cut and killed the snake, I lighted a fire and made the hookah ready, and called out to

condaketa, ar in hohqatkoa; bin hqrmqre durupkate in dq hukah nūnū kana. Adoko hecena, adoko laian kana, Dada, nui bin nel katege ale dōle ruqlena. Ado, baba, onare hō in dq cet hō ban metatkoa jāhānak dq. Inakate ado sōngē sōngetegele calao idiyena; menkhan sadom cōtre in dq thora ganiñ japit hōkketa; unre ađi sañginōko bagiadiña. Ado arhō lahare bir hatiko namkedeā; ado uni botorte ađi sañgin arhōko ruqlena. Adoko dera akana dare butare, adon sen tiokketkote adoko mitañ kana, Dada, nonde dq babon deraā, me delabon, lahakme. Ado, baba, hukah condakette sadomren dēcena; ado, baba, hukā nū nūtege sadom don kamsaokedeā, ar in men oōatkoa, Mē delabon ape hō usarate. Ado, baba, ađi sañgin in calaoente horregen nelkedeā bir hatiye burum akana; ado babañ koyok ruqlette noko dq ađi sañginren nel namketkoa, ingeko koyok akadiña. Unre, baba, uni bhalok hati don nelkedeā, in sengeye nīr hijuk kana; ado, baba, sadom khon in pheđente uni bir hati dq suñdren sapkedeā, ariñ capat gofkadeā.

Ado, baba, uni hatiko nelkedete adoko hohqyeta, Hape, dada, ale hō tañgilem. Adoko seřerente inko laian kana, Dada, bandō serma khonak, bandō oka khonak bir hatiye nurhayena. Ado enrehō in dq cet hō ban metatkoa; ado onde khon sōngetegele calaoena; ado baba, rakhaspuri nañgrahare bir bhitreko bagiadiña.

Ado babako hec lahayente ađi marañ rakhasko namkedeā, serma ar ote cahap akata. Adoko mitañ kana, Dada, enđekhan cekatebon paromoka? Adon metatkoa, Acha dela in sōngetege hijukpe. Onko turui boeha dq rakhas botorte bako sen sorok kana. Ar in don sen sorente uni rakhas jañgañ sapkedete jañgañ peteć raputkettaea. Banar tite jorhatkateye mitañ kana, Mosaphir, menkhan jivi alom khotraetiña. Ado nathuñ phoraokedete parkom babarten tolkedeā; ar hukah condakette sadomren dēcena, adon

them; sitting on the body of the snake, I was smoking the hookah. Then they came; then they said to me: 'Brother, seeing this snake we turned back.' But, father, in connexion with this I did not say anything to them. After this we went along together; but sitting on the horse I fell asleep for a moment; then they left me very far behind. Again somewhere in front they met a wild elephant; fearing him, they again turned back and went a great distance. They camped at the foot of a tree, and when I came up to them, they said to me: 'Brother, we shall not camp here; come along, get ahead of us.' Then, father, I lighted the hookah and mounted my horse; and then, father, smoking the hookah I made the horse gallop, saying to them, as I left them behind: 'Come along, come you also quickly.' Then, father, when I had gone a good distance, I saw the wild elephant lying down there on the road; then, father, when I looked back, I saw these very far behind; they were looking towards me. At this moment, father, I saw the mad elephant, he was coming running towards me; then, father, I got down from the horse, caught the wild elephant by the trunk, and threw him away.

Then, father, when they saw the elephant, they called out: 'Stop, brother, wait for us also.' When they reached me, they told me: 'Brother, whether from the sky or from who knows where a wild elephant fell down.' Still I said nothing to them; then from there we went along together; then, father, they left me in the middle of the forest at the ogre-world city.

Then, father, as they went ahead, they met a very big ogre, who had his mouth agape so that it reached from the earth to the sky. Then they said to me: 'Brother, how then shall we be able to pass?' 'All right,' I said to them, 'come along together with me.' My six brothers did not go near for fear of the ogre. And I went up to the ogre, caught hold of his leg and broke it for him. Keeping his hands pressed together up before his face, he spoke to me: 'Wayfarer, whatever you do, don't take my life.'



mohñdayena. Menkhan enrehõ bako pañjalidiña. Ađi sañgiñ in calaoenre, baba, inko sen seterkidiña. Adoko mitañ kana, Cedak nui rakhas dõm aguyede kana? Adõn metako kana, Teheñ dõ nui dõ khubbon jõm ocoyea. Adõ, baba, mittõn nañgraharele sen seterena; nañgraharen hõrle hõhwaťkotele metatkoa, Pon mũrĩ caole ar pea merõm kaşı ar miť tĩn gotõm aguipe. Ar bape aguĩ khan dõ noa nañgrahare nui rakhasle arakkaea, saname jõm ujařpea. Adõ botõrte onako jinisko aguketa.

Adoko aguket khan onko turui boehañ metatkoa, Ma ape hõ jompe, ar nui rakhas hõ emaepe, haťi ar sadõm hõ emakinpe, ar in dõ, baba, barakaťen jařitketa. Unre onko turui boehako menketa, Ea, dada dõ jařitketa; adõ bai baite senkatebon rařakaea; ar bañ khan jãhãnak bon edre ocole khan dõ jõm ocobona. Adõ, baba, rakhas dõ hape hapeteko rařakadea. Adõ thořa sañgiñe calaoen khan dõ adoko laiañ kana, Dada, hañi tora uni rakhas dõ dařketa. Adõn metako kana, Dhur ya, do sař aguyepe. Adoko mitañ kana, Dada, ale dõ sen hõ õhõle senlena, botõrgele aikaueta. Adõ rakhas dõ dařketa. Adõ, baba, jõm nũ barakatele gitić thirena. Adõ in ma gitićgeko bađiadiñte tinre coñko bađiadiña; onko dõko calaoena lahate.

Adõn ebhenenteñ ñel barayetko dõ banukko. Adõ ađi sañgiñ in calaoente mittañ ađi marañ baťi in ñamketa; adõ, baba, gupikoñ ñamketkote onkogeñ kuliketkoa, Noa dõ oka nañgraha kana? Adoko laiaidiña, Noa dõ ađi bařić nañgraha kana. Adõn kuliketkoa, Cekate bařić nañgraha dõ hoeyena? Adoko laiañ kana, Noa nañgrahare dõ juř bam enećlen khan õhõm parõm dařelena. Adõn kuli ruarķetkoa, Juř eneć reañ dõ ceť mane kana? Adoko laiañ kana, Noa nañgraha reak hukumge onkangea; jãhãren bidisiã

Then I perforated his nose and bound him with some bedstead cord; and having lighted the hookah, I mounted my horse and started. But in spite of this they did not follow me. When I had gone very far, father, they reached me, and said to me: 'Why are you taking this ogre along?' I said to them: 'To-day we shall give this one a good feed.' Then, father, we reached a town; calling out to them we said: 'Bring four maunds of rice, three castrated goats and one tin of clarified butter. If you don't bring it, we shall let the ogre loose here in the town; he will eat and make an end of you all.' Then for fear they brought those things.

When they had brought all, I said to my six brothers: 'Please, eat you, and also give the ogre to eat, and also give the elephant and the horse; and I, father, feigned to fall asleep. Then my six brothers say: 'Look here, you, our brother has fallen asleep; let us go quietly and set him free; otherwise, if we somehow or other should make our brother angry, he will let us be eaten by him.' Then, father, they set him loose, without making any noise; and when he had got away to some distance, they said to me: 'Brother, look there, the ogre is running away.' I said to them: 'Off with you, catch him and bring him back.' But they answered me: 'Brother, we shall never go to fetch him, we are afraid.' Then the ogre escaped. Then, father, after having had food and drink, we lay down quietly. Leaving me lying there, they sometime or other left me behind; they went ahead.

When I woke, I looked for them; none of them was there. Then I went along very far, and came to a very large village; finding some cowherds, father, I asked them: 'What town is this?' 'This,' they replied, 'is a very wicked town.' I asked them: 'How has it become a wicked town?' Then they told me: 'If you don't play at dice in this town, you will be unable to pass.' Then I again asked them: 'The game of dice, what does it mean?' Then they told me: 'Such is the rule of this town; if any stranger passes through the street, they block the way for them, and make

hōr kulhiteko parōmlen khan ešetkoako ar juāko eñeć ocokoa; ar aema bidisiā hōr juā eñećreko haraolente tili għanireko jōraoetkkoa bōhōk hōyo pōtōrkate; noko hōko jōraoetkkoa.

Adō, baba, juā eñećre inīn jitaunte, adō noko hōko jōraoetkkoa, mēnkhan in dōn bañcaoketkkoa. Adō, baba, sōngetege hawapuri bañgla āguia mēntele mōhñdayena. Adō ādi sāngiñle calaoente ādi marāñ jalapurile nāmketā; adō, baba, uni hōrōle hōhōadea, arle metadea, Ma parōmkaleme. Adō mittēn mērom kāsile emadea. Adō uni jōmkedete uni dearele dećena; hanasale parōmena. Adōle mēn oťoadea, Teheñ din bhor hābić dō niā jaegarege tahē hatarōkme.

Adō, baba, ona hanasare marāñ utār jalapurile nāmketā. Adōñ metako kana, Ma ona jalapuri reañ dāk dāpe ar ona dākre dōnpe, ar ona dāk dō sērmate jol rakāpa nāhāk. Unrē, baba, bar tēhīgako dalkette bōtōrte bañko dōnleťa.

Adō, baba, in sēnkateñ bōloyena; bōlōkate hawapuriren satti rāniñ āguketkkoa; adō hawapuri bañgla dō in tēn tahēyena. Adō arhō uni hōrōrele dećena; unrē, baba, in dōko tēlao nūrħakadiña. Adō, baba, onage bicārkatalem; mēnkhan in dō gojeñko mēnwan tahēkana; adō cekateñ hātiñ dāreakoa?

Adō onako katha āñjōmkate onko turui boehae metako kana, Bābu, in hō ghōñ ēm dārelepea; ēnte apetegepe bārić akatā.

Adō uni kōrae mēnketa, In mageñ lāgiť gosāeye idilidiña; ona jaēgare katha menākā. Pāhile makletko, onko sēnkateñ jivēť ođokkakoa. Adō sēnkate onkoe metatkkoa, Apeak katha lekateñ bañcaolena; adō dō ape hōñ bañcaoketpea; adō apan āpin ořakte sēnjonpe.

them play at dice; and a large number of strangers that have lost at the game of dice they have yoked to the oilmen's mill, after having shaved their heads absolutely bare.' These here they also yoked.

Then, father, as I won at the game of dice — they had yoked also these — I rescued them. Thereupon, father, we started together to bring the air-castle. Having gone along very far, we reached a very large sea; then, father, we called out to the tortoise, saying to him: 'Please, take us across.' We gave him one castrated goat, and when he had eaten it, we mounted his back, and crossed to the other side. There we said to him: 'Stay the whole day and wait here at this place.'

Then, father, on the other side of this we reached a very large ocean. Then I said to them: 'Please, strike the water of the ocean and jump into the water; the water will presently flare up to the sky.' Then, father, when they had struck twice, they were frightened and did not jump in.

Then, father, I went in; having done so, I brought the seven queens of the air-world out, and the air-castle remained with me. Thereafter we again mounted the tortoise; then, father, they thrust me so that I fell down into the water. Now, father, judge in this matter of ours; they intended to kill me; how can I give them any share?"

When he had heard this tale, the old king said to the six brothers: "Boys, nor am I able to give you anything; you have yourselves spoilt all."

The young man then said: "The Gosae took me away to kill me; at that place there is something to do. I shall go and bring to life again those whom he had formerly killed." Having gone there he said to these: "In accordance with your word I was saved; and now I have rescued you too; go away home to your own all of you."

Ar satti rāni haram rajrenko tahēkantaea; turui goṭen rāni dō rajko eṛeledete uni raj dō kūiye la ocoketa; adō onko turui goṭen rāniye metatkoa, Teheñ dō kūi baplaepe. Adō onko turui goṭen rāni dō haṭakre adwa caole, dhubi ghās, sindur ar divhe maḷiko haṭakreko sajaoketa, adō ti tiko sapapente kūi ṭhenko eṇeṇṇe aurok kana. Uni raj dō turui moka ṭheṅga sapkate, teṅgo-kateye ṇeṇṇel kana; adō mōṛē dhao purauk sāote saname ḍhaka ṇurhaṭetkoa, ar cetanreye hasawatkoa. Nonḍe noa kaṇni dō cabayena.

### 83. Raj ar sadher hopontet reaṇ.

Sedae jokhen miṭṭaṇ raje tahēkana. Uni raj dō aṭkurageye tahēkana. Gidra ṇamkoa mente aemaye baḥuana; menkhan eṇrehō okoetaḱ aimaige bae gidra ocoletkoa. Ar uḍi baṛiṇe manan jonan-keta are gok bhariaketa, eṇre hō gidra dō baṅgeye ṇamletkoa. Khangeye thir dorokena. Menkhan Ṭhakur dōe hiriṇkedeā, uni ṭhen dō bae ṇeḡḡrlena, ar bae koeledeā.

Adō ona tayom ḍher din badre, kathae, oka sen khon cōṇ miṭṭaṇ jugi gosāeye heṇena uni ṭhen. Adō uni jugi gosāeye menketa, Henda raj, amren dō miṭ goṭen hō gidra dō baṇ ṇeletko dō?

Unreye menketa, Inren gidra dō baṇukkotia.

Khange uniye menketa, Cekate baṇukkoa? Amren dō nunak rāni menakkotama, eṇre hō okoetaḱ hō bako gidrawana? Noa dō aḍi hahara leka ṇelok kana. Jāhākore jāhānakko bam ceka baraleta?

<sup>34</sup> When a tank has been excavated, it is common practice to have an inaugural festivity of a partly religious character; this is called a 'marriage'. Here the same is pretended to be performed in connexion with a well.

<sup>35</sup> The things brought are all intended for ceremonial, religious use. The dhubi grass, *Cynodon dactylon*, Pers., is very common and plays some part in Santal life. It was according to the Santal traditions the second grass sown by Ṭhakur, when He had created the earth. When Santals marry, the dhubi grass is used

Now the old king had seven queens; as six of the queens had deceived the king, he had a well dug, and said to the six queens: "To-day perform the well-marriage<sup>34</sup>." Then the six queens arranged sun-dried rice, dhubi grass<sup>35</sup>, sindur and lamp-cups in winnowing-fans; and catching hold of each other's hands they were dancing round the well. The king was standing there with a nine feet long stick in his hand, and was looking at them; and just as they were finishing the fifth round, he pushed them all down into the well, and filled earth on top of them. Here this story is ended.

### 83. THE KING AND HIS ONLY SON.

ONCE upon a time long ago there lived a king, who was childless. In order to get children he married many wives; but in spite of this with none of his wives did he get any children. He made any amount of vows and promises<sup>1</sup>; yet he never got any children. So he ceased doing anything, poor fellow. He forgot Thakur; he did not implore him and did not ask him.

Some day, a long time after this, people tell, a jugi Gosae came to him from who knows where. The jugi Gosae said: "Look here, raja, I do not see a single child of yours."

"I have no children," he replied.

"How is it that you have none?" the other asked. "You have so many queens; yet has none of them borne children? This looks very strange. Have you not tried to do something in some place or other?"

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at the *cumaṇṇa*, the symbolic blessing of the bride; it is also used when performing a similar ceremony over the cattle (during the Santal *Sohrae* festival); when a Santal sells a head of cattle to another, he gives on delivery a bit of this grass to the other part, who later on will do the same to the seller.

<sup>83</sup> <sup>1</sup> It is common, not so much with the Santals as with the Hindus, to make vows in order to obtain their wishes. The Santal text here has two expressions for the same, the last one literally meaning 'carry on the shoulder'.

Ado menketa, Uđi bařić in kurumutu legata; uđi then in manan jonanketa je inak monre sanakidiinak; ar horko hoko batlao barawadiinak do joto lekageñ kaj akata. Ado enre ho bako hoelen khan doñ thir dorokena.

Ado uniye menketa, Gidra namko do sana menaktama se bañ?

Ado menketa, Sana do menakgea, menkhan cekateñ namkoa?

Ado uniye menketa, Judi sanayetme khan do, ona reak upai hoñ laikema, arem senak khan.

Ado menketa, Mase ente laime, anjomlegen.

Ado metadea, Thakur then dom nehör akana se bañ, ar uni do gidra nutumte jahätisem koe akadea se bañ?

Ado menketa, Uni do nun din hoyok kana bañ koe akadea, ar uni then do bañ nehör akana.

Ado metadea, One nelme, onde mittañ bhul in nelettama. Ado ma nehörökme ar koyeme, ar kami do nonka leka kami. Amak tinak dhon menaktama, ona reak siki bhag do reñgeç oreç dana-kome. Tobe khan do nelme hapen kora gidram namjoña. Ado mase bhala, noa inak katha leka kamilem, adobo nela.

Ado khangе sari uni raj do uni jugi gosaeak katha lekae kamiketa. Ado tin din tayom con, kathaе, sarige uniak katha leakage mittañ kora gidrai namkedea, ar uni gidra do sanam khon huđiñ utarić chuťki erageye janamkedea. Khangе raj do ađiye khusiyena. Ar uni gidra do nunać mōñj ar jute nelok kana do, uni leka dhartire cele manwa ho bako nelok kana unak mōñje nelok kana. Ar uni gidra do miť heogeko dphoyea. Sadher gidrai hoeyena se bañ? Onate uni do ađi dulař.

Ado taheñ tahenteye harayen khan, raj doe menketa, Nui gidra lađit do okare bahubon namkoa?

Ado ranikoko menketa, De ente ona do amgem bađaea. Am jahāregem men, onde khongebo agukoa.

<sup>2</sup> The people are very anxious to get children, more especially sons. Incidentally it may be remarked that the goal of every girl is to be married and bear children.

<sup>3</sup> The Santals always carry their children riding on the left hip.

He replied: "I have tried my uttermost<sup>2</sup>; I have made vows in many places, whatever wish came into my heart; people have also given me advice, and I have done all in accordance with their instructions. But as in spite of all no children came, I have ceased trying.

The other asked him: "Do you wish to get any children or how?"

"I certainly have the wish," he replied; "but how am I to get any?"

"If you have the wish," the jugi said, "I might tell you the way to get them, provided you follow it,"

"Please then, tell," the king said: "let me first hear what it is."

He then asked him: "Have you implored Thakur or not? and have you sometimes asked him to get a child, or have you not?"

The king replied: "So long a time has passed, but I have not asked him, and have not implored him."

"There you see," the jugi said, "there I see one fault of yours. Therefore, implore him and ask him, and what you have to do is this: All you have of property, give one fourth of whatever there is to the poor. Then see, some day you will get a child. Please do this; do as I have told you, then we shall see."

Truth to tell, the king acted in accordance with the jugi Gosae's word; and some time afterwards, people tell, he really, in accordance with his word, got a child; this child was born to the youngest co-wife of them all. The king was very pleased; and this child was so beautiful and fine to look at, no single human being on this earth looks so fine; so beautiful he looked. They were always carrying this child on the hip<sup>3</sup>. He was an only child, you see; therefore he was so beloved.

As time passed and he grew up, the king said: "Where shall we get a wife for this child?"

The queens said: "Well, you know about this. Wherever you say, from there we shall fetch some one."



Khange adɔ raebarkoko dhurɔketkoa. Are metatkoa, Aikha jemɔn nui korae mɔhja, onkanko barɛ nolaokope. Rɛngɛɛ hɔrɛn hɔ sɛ kisɛr hɔrɛn hɔ, jotogɛn balakoa, mɛnkhan muṭhantɛt nui leka jemɔnko nɛlok.

Adɔko mɛnkɛta, Acha, onkankole namleko anɛɛ aikha, ale dɔle ruara, ar baɛkhan dɔ ɔhole ruarlɛna ɛuri namko dhabic dɔ.

Adɔ enka mɛn barakate, khangeko calaoena. Adɔ sari goṭa disomko dārayɛtre hɔ, uni muṭhan lekankoge bako nam dareako kana, onate bako ruar dareak kana. Aḍi din hoeyena; bar pɛ serma khon hɔ bickom bartiyena. Lɔ dɔs bochor gan hoeyena, ar inaktege uni gidra hɔe harayena, gean manenae.

Adɔ bahuko nam barayɛtko kathaeyɛ anjomketko khan dɔe metatkoa, In lagat bahu dɔ alope namkoa. In dɔ alope bahuaña. In dɔ bañ bahujoña, nenkategeñ tahɛ hataroka. Ma hapɛn intɛgeñ bahujoña. Ape dɔ bañ jalapea.

Khange raj dɔ uniak katha anjomkate bae khusilɛna. Metadeae, Cedak bale bahuama? Disom hɔrɛ cɔn am dɔm lajao ocoñ. Hɔr bako metaña, Nui raj dɔe ciṭargea? Sadherre mitṭañ hopɔn hɔ bae bahu dareadea. Nonka hɔr dɔ bako metaña?

Khange uni korɔ gidra dɔ cɛt hɔ bae mɛnɛta, ar bahu ocok dɔ baɛgeye rɛbɛn kana. Khange uni apattɛt raj dɔe raɛgaoentɛye ruhetkedeae. Ar onate hɔ bae tirpetlɛnte uni korɔ dɔ hajot ɔrakreyɛ bhɔraokadea. Are mɛnkɛta, Am dɔ inak hukum bam anjomɛta. Akhir tho bɔdnamiɛgem mɛnɛta. Bɔdnam khan dɔ bɔdnamge; enkatɛ hɔ bɔdnamge, nenkatɛ hɔ bɔdnamge. Ina dɔ hɔrko mɛna, Raj hopɔn korɔ dɔ bahu ocok bae rɛbɛn kantɛye hajotkedeae. Ma nonɛɛ barɛ tahɛ daporokme.

<sup>4</sup> Lit. I shall make all (i. e. anybody) a co-parent-in-law. Bala is the term of relationship applied to the parents of one's son- or daughter-in-law.

Then they engaged marriage brokers, and he said to these: "Beware, select such a one who is just as beautiful as this boy. Whether she is the child of poor people or of wealthy people, I shall become the co-parent-in-law<sup>4</sup> of any class; only that her form and looks are like this one's."

"All right," they said, "only when we find such a one, mind you, we shall return; we shall in no case return until we find some one."

Having spoken in this way they started. But, truth to tell, although they wandered through the whole land, they were unable to find any one with a form and looks like that of the boy; therefore they were unable to return. A long time passed, perhaps two or three years or even more. Nine or ten years passed, and by this time the child also grew up, and came to years of discretion.

When he, people tell, heard that they were seeking a wife for him, he said to them: "Don't seek a wife for me; don't bring me a wife. I am not going to marry; I shall remain as I am for the present. Later some time I shall find a wife for myself; I shall not give you any trouble."

Hearing what he said the king was not pleased. He said to him: "Why are we not to bring you a wife? You will bring shame on me among the people of the land. Will people not say of me: 'This king is a miser. Although he has only one son, he has not been able to get him a wife.' Will not people speak of me in this way?"

The boy did not say anything, but he was absolutely unwilling to be married. Then his father became angry and scolded him; and not being satisfied with this, he put him into jail, and said: "You will not listen to my command. In any case you want to disgrace me. If it is to be disgrace, let it be so; in this way it is disgrace; in the other way it is disgrace. This is what people will now say: 'He has put the prince into jail, because he is unwilling to be married.' So now stay here and enjoy yourself."

Ar pahradarkoe metatkoa, Khub sontorte pahrayepe. Engatkoko oðokkea, phuslaukepeako; sɛ jãhãeko phuslaukepea, sɛ daya ñelte ape hõpe arakkea. Se dɔ bañ. Onako katha dɔ alogepe añjomta-koa ar alope dayaka. Bahujoñ sɛ bahuæ auriye hẽg hãbić alope oðok ocoaea. Ar kuli dɔ dinge kuliyepe, ar bahuæye hẽle khan sɛye aňgocle khan, in laiañpe. In hećkate nui doñ oðok idiyea. Ar noko kaidi hoř leakage nui hõ khaťaoepe.

Khange pahradarko menketa, Acha, raj, amem menet leakagele kamia. Amak nun panle jometa; amak kathage bale dohqoe khan, oqoeakle dohqoea?

Ado raje menketa, Ma tobe inã kathage. Judi inak katha bape añjom khan sɛ inak katha leka bape kamile khan doñ goćpea. Uniak edre apereñ jharaoa.

Khange pahradarko dɔ raj moca khon ona kathako anjomket khan doko botorena, adɔ khub sontorteko pahrakedeæ. Ar ako akoko menjona, Ma ya, khub sontortebon pahrawa. Nuj raj doe kurmutahagea. Jokhon acen sadher hopon bae mãyãwadea, abo dobon cele kanteye mãyãwabona? Ařakle khanbo, khaťigeye goćbona. Abo samãre okae rořketa, ona doe purãugea. Ma jãhãeak paliregebo ařage, tobe abotegebon saboka, Menkhan joto hoř cehao akatbona; sontorbo taheñ ma ar alobon qhili sili ma.

Khange pahraiko dɔ khub kajakteko pahrakedeæ, ar dingeko kuliae kuliaea. Khange, kathae, miť din dɔ nonka hoeyena, bañdo Thakur dayate bañdo acak nusib jorte, kathae, ñindage bongã pargana buđhi ar uni sãote bareã bongã uni kořa thenko hećcenteko hohq beretkedeæ, uniak ñutum ñumkateko hohqoketa. Khange pahraiko doko botorena. Ar kathae, galmarao doko añjometgea, menkhan ñel tho baňgeko ñel ñam dareako kan.

<sup>5</sup> All the wives of the king are included.

<sup>6</sup> Lit. 'salt betel-nut'.

<sup>7</sup> The Pargana (overchief) bongã is one of the more feared bongas; he has a place in the sacred grove. His 'old woman' or wife is not otherwise worshipped or mentioned. The two bongas accompanying her are apparently supposed to be her sons.

To the watchmen he said: "Guard him very carefully; his mothers<sup>5</sup> might get him out; they might coax you; or some other people might coax you; or, feeling pity with him, even you yourselves might set him free. Such things must not happen. Don't listen to words of this kind from them, and don't take pity on him. Until he agrees to take a wife or to a wife being brought to him, don't let him get out. But ask him every day, and if he agrees to get a wife, if he acknowledges this, tell me. I shall myself come and take him out. And let him also work like the other prisoners."

The watchmen then said: "Very well, raja, we shall do as you say. We are eating your salt<sup>6</sup>; if we do not obey you, whom should we obey?"

"Well, that is all," the king said. "If you do not listen to what I say, or if you do not act as I tell you, I shall kill you. My anger with him I shall vent on you."

When the watchmen heard these words from the king's mouth, they became frightened and kept a very careful watch over him. They were saying to each another: "Well, you, let us keep a very careful watch; this king is revengeful. Since he has not shown his only son mercy, then who are we that he should show mercy to us? If we set him free, he will surely kill us. He will fulfil what he spoke before us. If we set him free in any shift of ours, we shall let ourselves be caught. He has warned all of us; let us be careful, and let us not be negligent."

Consequently the watchmen kept a very strict watch on him, and every day they asked him the same question. Then, people tell, one day it so happened, whether it was by the grace of Thakur, or it was on account of his fate, at night, people tell, the Pargana bonga's wife<sup>7</sup>, and with her two other bongas, came to the young man, called him and made him get up; they called out, mentioning his name. Then the watchmen became frightened. People tell, they heard them talking, but as for seeing, they were unable to see anybody.

Khangeko menketa, Thirkokabon. Cetkoko rora, bhalabon ahjomkoa. Ar onka menkateko thir akana ar onkoak rorko akten kana. Ado kathae, uni pargana budhiye meneta, Ia beta, nui korā dō mabon bahuaea. Nui ren bahu dō manwa hotete dō ohō hoelena. Manwa dō nui ren bahu ohoko nam darelekoa, ente dhartire nui leka jut ar mōh j korā dō banukkoa.

Ado unkinkin menketa, Hē ma hēge, ayo, menkhan, nui korā tho bahujoñ dō bae reben kana. Cekatebon bahuaea?

Ado uniye menketa, Hē, reben ma bae reben kan, menkhan bahuae lek mane harayena. Adon meneta, uni aboren phalna kurige aguyete nui then mitrebon gitičkakina, arbo nelkina, dupulāra sekin baña.

Khange unkinkin menketa, Acha, tōbē amem menet lekaegeabon.

Ado dosar hinda khange sari mitāñ kuriko agukedete uni korā tulucko gitič mitkadea. Arko menketa, Bhala nukin dōkin dupulāra se bañ. Ado kathae, uni kuri hō uni korā muthangeye nelok kana. Thik thak ona hōmō onka esel ar ona rupgeye hēlena.

Khange uni kuri dō korā phedreya durup akana, ar korā dōe japiť akata. Uni kuriko agu otokade jokhen dō bae disaletkoa, ar uni kuriye durup akan hō bae disaledea. Khange uni kuri hō korae nelkede khan dōe khusiyena. Monreya menketa, Hē, nui then don tahengea. Are durup akangea, cet hō bae cal bolē kana.

Adoe durup bhagaoen khan dō, kathae gitičena. Ado ona tayom korako ebhen ocokedea are bujhauketa, onde mitten hōr menaea. Khangeye tunum barakedea.

Ado kathae, ac tire mundam tahēkantaea. Ado ona mundame totkette uni kuriye horokae kana. Ado un jokhene aikauket dō, uni tire hō mundam menaktae. Ado acak mundam dō uniye horokadea ar uniak mundam dō ace horokketa. Khange bana horakiñ japiťketa. Ado marsal habičkin gitič akan. Ado adi enakin

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<sup>8</sup> The narrator presupposes that the bonga girl's name is mentioned.

"Let us keep quiet," they said. "Let us hear what they are talking." Saying this they kept quiet, and were listening to what they were speaking. The Pargana woman, people tell, was saying: "I say, my son, let us procure a wife for this young man. Through human beings this one will not get a wife; human beings will never be able to find any wife for him, because on the whole earth there is no young man fine and beautiful like him."

The two others then said: "That is quite so, mother; but you know, this young man is unwilling to marry. How shall we get him a wife?"

"Yes," she replied, "quite so, he is unwilling; but he has grown fit to be married. So I say, let us bring our girl so and so<sup>s</sup>, and let us place her here with him, and we shall see whether they will love each other or not."

"All right," the two others said, "we shall do as you say."

Then, truth to tell, next night they brought a girl, and placed her here and said: "Let us see whether they will love each other or not." The girl, people tell, was looking exactly like the young man. Her body was exactly looking fair like his, and the form was the same.

The girl was sitting near the boy, who was asleep. He was not aware of it when they brought her, and he was not aware of the girl sitting there. When the girl saw the boy, she was pleased, and said to herself: "Yes, I shall stay with him." She was sitting there, without speaking or moving.

When she got tired of sitting, she lay down. Afterwards they woke the young man, and he became aware of somebody being there. He felt over her with his hand. Now he had a ring on his finger; taking this off, he put it on the girl's finger. At this time he became aware that she also had a ring on her finger, whereupon he took her ring on his own finger. Afterwards they both slept, until it became daylight. It was late before they woke.

ebhenok kan. Ado beret barakatekin bepengetjon kana, ado bana horkin khusiyena.

Ado rajko laideadea, kora do bahui aguana mente. Ado ona katha anjomte joto horge adiko haharayena, ar unkin nenel joto horko nir hena. Ado kuriko nelkedete adiko raskayena, ado onde khonko odok idiketkina.

Ado unkin baplakin reak raj de nenda gon daketa. Bajniako natuakoe girawatkoa, ar emanten tamasaekoe girawatkoa, metakme rasdhariko, balok natko, se emanten khelodia tamasaeko. Ar acak disomren manjhiakko, parganako, des manjhiko, perjako, mit mitte jotogeye girawatkoa, banma, Nia ina dinre do jotoge in then bapla bhoj jompe hijuka. Ar okoko cet cetko tamasape badaea, onako sapap do agu daraetape ar onden tamasa ocopea, ar ona reak do boskis in emapea.

Khange bhai, disom hor do girako namket khan ar ona kathako anjomket khan doko chil bilauena, adiko raskayena, ado ona nenda dinre ondeko senena. Khange udi bari bajna tamasateko andor uthauketa. Ado unkinko sindradanketkina, ar udi bari khelauketa. Ar oneye menle lekageye em barawatkoa. Ar kathae, more manhae bhojketa ar un dinge disom hore dholetkoa. Ado bhoj jom barakateye bidakatkoa.

Ado ene cabayena katha do, endege mucatena.

<sup>9</sup> Lit. 'made knots for them'. See note 4 p. 194.

<sup>10</sup> The 'artists' mentioned are those known to Santals: dancers, musicians, and play-actors of sorts.

Having got up they looked at each other, and both of them were pleased.

Then they informed the king that the young man had brought a wife. Hearing this all people were very much astonished, and all came running to see these two. When they saw the girl, they were very glad, and they took them away from there.

Thereupon the king fixed a day for celebrating their marriage. He made appointments for the day<sup>9</sup> with male and female dancers, also with performers of sorts, that is to say, artists, boy dancers, or different festival artists<sup>10</sup>. He invited all the headmen, the overchiefs, the country-headmen, the farmers of his land<sup>11</sup>, every one of them, viz. On such and such a day you are all to come to me to partake of the marriage feast. And such of you as know to give exhibitions of some kind, bring your instruments with you, and I shall let you give a show here, and for this I shall give you a present.

Then, my friends, when the people received the invitation and they heard all, they became utterly excited; they became very glad, and on the day fixed they went there, and with all kinds of music and entertainments they raised an awful noise. Also they made these two go through the marriage ceremony, and they spent an awful amount of money. As the king had promised, he gave the people presents. And, people tell, he let them feast for five days; so many days he kept the people there. After they had eaten and done with the feasting, he said good-by to them.

Then there the story is finished; there it is ended.

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<sup>11</sup> All classes are mentioned, village headmen, overchiefs, tenants and country-headmen. These last ones are something between a village headman and an overchief.



## 84. T̃arup̃ ar raebar hoṛak̃ katha.

Noa katha d̃o nonkako galmarao kana, s̃e nonkako laia, s̃e noa katha d̃o nonkana. Jāhāe hoṛenge koṛa gidṛa s̃e kuṛi gidṛakoko haralentako khan, baplakako añeć, kathae, putist̃a d̃o hoeok̃ kana. Bam baplace khan, kathae, oñem pap akat̃ reak chut d̃o bañ meṭaok̃ kana. Ēnte era hereltem papkette gidṛam janamkedeā arem ṛsul harakedea s̃em hara burukedeā. Ad̃o oñem papkeṭ reak chut d̃o, kathae, baplaceko añeć meṭao cabak̃ kana.

Onate, kathae, adalot̃ duṛre h̃o p̃e tekhar̃ko kukli kana, s̃e p̃ea goha añećko muñjurok̃ kana, s̃e toḃe ena mamla d̃o cabak̃ kana. Ad̃o onkage noa pap reak h̃o, kathae, p̃e tekhar̃em dhoroṃle ena s̃em putist̃ale ena puruchun d̃o hoeok̃ kana. Paḥilte d̃o narta chaṭiṛko ṇutum akat̃a. Unre d̃o uni ṇimai eskargeye ṛṛh̃eyena; ad̃o inre thoṛa thuṛi pap meṭaok̃ kantakina. Arh̃o inakate caco chaṭiṛko ṇutum akat̃a. Unre d̃o ṇimai herel s̃e banar haṛam buḃhigeko ṛṛh̃ekina. Binti jokhen phenteko roṛ

<sup>1</sup> The story itself is a very short one; but it touches on some matters that occupy a large place in the minds of the Santals. The narrator, Sagram, apparently felt himself called upon to furnish the story with a long introduction. The whole is so characteristic of the way of thinking of the ordinary village Santal that it is reproduced. It might be noted that according to Santal theories sexual intercourse is considered as a sin in all cases; one of their most common names for it is baṛiē k̃ami, lit. bad work.

<sup>2</sup> The narta or janam chaṭiṛ is the name-giving (birth-) ceremony, in case a boy is born, five days after birth, and in case a girl, three days after birth. Until this ceremony is gone through, the village is unclean; no sacrifice can be performed in the village, and no outsiders can take any food in the house of birth. This is the first purification, and, having gone through this ceremony, the new-born babe so to say becomes a recognized human being, belonging to a family and sept. In case of change of moon being near, the ceremony may be hastened and even performed on the day of birth; a child must not be named in another month than when it is born, otherwise it will, when grown up and married, soon become a widow or widower.

<sup>3</sup> The caco chaṭiṛ (lit. walking chaṭiṛ) is a ceremony by the performance of which a Santal becomes a full member of the Santal society. It may be performed

# 84. THE STORY OF THE LEOPARD AND THE MARRIAGE BROKER<sup>1</sup>.

PEOPLE talk about this matter in the following way, or they tell it thus, or this matter is as follows. When anybody's sons or daughters have grown up, then, people say, only when they are married, will there be purification. If you don't marry them, people say, the religious uncleanness due to what you have sinned will not be wiped out. You see, through what you sinned you got a child and you supported it and kept it until it grew big. So the religious uncleanness due to your sin, people say, is fully wiped out only when you marry them.

In accordance with this, people say, they examine people three times also in a court of justice, or accept as true a case, only when there are three witnesses, that is to say, then only a suit is finished. It is the same with this sin also, only when you have three times performed religious duties or purifications, there is propitiation. The first they have named the birth ceremony<sup>2</sup>; on this occasion the woman alone is praised, and then a little sin is wiped off. Again after this there is what they have named the walking ceremony<sup>3</sup>; on this occasion they praise<sup>4</sup> the woman

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at any age; and as it involves some expense in feasting, a man will generally go through the ceremony for all his children at one time. A Santal cannot be married without having been through this, wherefore it must be performed before marriage; this is the only limit as to time or age. A Santal cannot be cremated after death if he or she has not been through this; I have heard that the ceremony has been performed with a dead body to ensure its being cremated and the bones being taken to the sacred river. The ceremony is brought to a close by the recitation of the history of mankind (acc. to Santal traditions), brought up to date; the persons concerned from now on belong to Santal history. The recitation is always wound up by an application, that they may now be permitted to be parties to all social events and ordinary life's work, whereupon it is said: 'We implore you Five (i. e. the Santal community), we were like crows (i. e. black), we have become white like paddy-birds, so you Five be witnesses.' Thereupon they drink beer and sing.

<sup>4</sup> The word means mentioning with praise, especially in song.

aguaia, ona herelak khaṇḍa aimaiak khaṇḍa ar haṛam buḍhi cet lekako kajet kana, cet cefko saḍea, ar gidraḥ hoekate okakore uni aimai hasoledea, onako jotoḱo ḡrhētakina. Adom dō binti jōkhenko ror tiokatakina, ar adom dō ona jhikā eneḱ jōkhen dhāi buḍhi cet lekae jotonkedeā ar cet sakamkoteye sekaoledea, onako phente jotoḱo num tiogtakina. Ado mōrē hoṛ onkako ḡrhēte, kathae, unkinak pap dō kaṭaok kantakina.

Ado unre hō joto dō baṇ kaṭaolentakina. Ado onate baplare huḍiṇ huḍiṇ ghaḍlakko laea; ona dō pukhriko nutumet kana. Ona then barea arārko dōhōea; ona cetanre apat hoṛ dō tarwae sapkateye teṅgona. Ar ona reak dak baplaye gidraḥ jorowaea. Engat hoṛ dōe nunuaea. Toa dō todokre hō baṇre hō, enhōe cepeḱ hōkaegee. Ar koṛa gidraḥ dō baḥu agu baṛiatko calak hiloke nunu goṭaea, ar ona reak engat hoṛ dō miṭ ṭakae nama. Ado ene inre, kathae, unkinak pap dō kaṭao cabayentakina.

Ado onka joto gidraḥkin bapla cabaketkoa menkhan dō, akinak bhar dō onko gidrakore ucaṛena. Unkin buḍhi haṛam auriḱin gujuk haḱiḱ jōkton ar aḱsul reak sir bhar lagaoakoa. Unkinko baṛiḱin khan dō, Ṭhakur onkoe saḱaiyetkoa. Arkin goḱena menkhan, engat apat reakko puruchunkaka, adoko chuṭiyena. Ado Ṭhakur ona reak, kathae, bae sapkoa.

<sup>5</sup> The jhikā dance is a kind of ceremonial dance, gone through especially at the karam festival. It is danced by men only, who take hold of each other's hands and move from side to side with a swaying motion.

<sup>6</sup> The small hole is generally dug close to where the water-pots stand. The two yokes are put one on each side of the 'tank', and the father stands with one foot on each of these, with a sword in his two hands. He keeps the sword above his head (his hands resting on his head), the blade pointing backwards. The person on whom the water is to fall is sitting behind the man. Somebody (a relative) now brings a lota (brass cup) with water, and pours some out over the sword. Running down the sword, it falls on the head of the person sitting behind. She keeps her hands up before her face, and receives some water also in these, licks it, and then wipes it over her head. The man goes through this performance, first with his wife and thereupon with his daughter, who is the bride.

and the man, that is, both the husband and the wife. When the ceremonial recitation is gone through, they allegorically mention the man's and the woman's body and all they do, how they call out, how the woman felt pain when the child was born, all this they praise. Some of it they mention at the time of recitation, part of it again at the time of the *jhika*<sup>5</sup> dance, when they describe how the midwife took care of the mother and what leaves she fomented her with, all of it allegorically. And when the village people mention all this in their praise, then, people say, the parents' sin is removed.

But not even then all is wiped off. Therefore they, at the time of marriage, dig a small small hole; this is called a tank. Close to this they put two yokes; with a sword in his hands the father stands on these. He lets some water from this<sup>6</sup> fall down on the child he is marrying away. The mother sucks her son. Whether any milk comes out or not, in any case she gives him a little to suck. When the bridegroom's party start to fetch the bride, his mother lets him suck, as he goes off; for this the mother gets one rupee<sup>7</sup>. Just then, people say, is the sin of the parents wiped entirely off.

When they have, in this way, married all their children, the responsibility of the parents is transferred to the children. It becomes the duty of these to take care of, and to support, their father and mother until they die. If they let harm come to these, Thakur punishes them; and when they die, they make propitiation for the parents; then they are free of responsibility, and Thakur will not, people say, hold them responsible for anything in this connexion.

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A similar ceremony is gone through with the bridegroom in his village, before the bridal party starts for the bride's village.

<sup>7</sup> The mother of the bridegroom lets her son put his head to her breast, at the same time holding her hand near to his mouth. The young man has a rupee in his mouth, and lets this fall into his mother's right hand.

Ado one onka, kathae, jähân papge ekkalte do bañ kaťao hođok kana, dinek dinekte ruti rutite mimiť tilmińkate ocogok kana. Ado onka onkate tis ocok cabaka, eńđe enam niropońok kana, eńđe ena, kathae, suk dom nama. Enteko meneta, Solo anabon ghaťi akata, ado ona mimiť tilmińte tis ocok cabaka, en hiloť khon jivire suk dom aikaua. Ar ona hō nonka kana. Ado aikha alom ghať boľoe khan, khaťaoktama, ar bańkhan bańge khaťaoka. One onkako meneta.

Ado ona raebar katha do nonka kana. Koŗa gidraķo haralen khan, eńgat apatko roŗ sađea, bańma, Neŗ do nui koŗa lagat bańhubon namkoa. Ado hoŗ samańre enkako roŗle khan, ato hoŗko upŗa upri baŗaea. Huni hōe mena, Bahu do inin uduķapea. Huni hōe mena, Inin uduķapea. Ado onkako men khan, eńgat apatokkin do joťogeķin nel idikoa. Ado jähæťakrege mon gađaoktakin, ado inakin goťaea. Deńe banarko kupulia, khusi se bań. Ado duyodige khusigeķo menle khan do, sar saķunko pańjaea, oraķ duarķo nela, hoporogokteķo baplaķa.

Ar ona jať paŗisko ma nepel hilokrege joťoko phańđaokaķ. Uni okoe ukduk kan, unige onako ma joťoe ťhik ťhak akat are lai laha akawaťkoa, noko doķo noa maĩla hoŗ kana mente. Ado noa maĩla reak hō sedae do adiko pańjayeť tahēķangea, menkhan

<sup>8</sup> The mustard-seed plays some part in Santal speech, to show smallness. E. g. they say about a disease that it comes on in one night, but abates by the size of one mustard-seed at a time.

<sup>9</sup> The parents arrange all; the young pair may now-a-days be asked whether they are pleased, when they are pointed out to each other at a distance. They are not supposed to have any conversation with each other at all before the marriage.

<sup>10</sup> Omens play a large role in connexion with the important events in a Santal's life, especially so in connexion with a marriage. Certain things seen or met with inside the boundaries of the villages of the contracting parties, when they go from one village to the other in connexion with any of the several preliminaries and functions, are considered auspicious or the opposite; meeting with what is considered a bad omen they will turn back or even give the whole up. Now-a-days they let people know what they are going to do, so that the village people are careful not to meet the party with anything that is bad. E. g. a full

In this manner, people say, no sin is wiped off at once with one stroke; day by day, gradually it is removed, just as much as the size of a mustard-seed<sup>8</sup> at a time. When, in this way, it has been removed little by little, then only you become well and sound, then only, people say, you become happy. Because, people say, we have sinned one hundred percent; when, little by little, the size of a mustard-seed at a time, it has been entirely removed, from this day only you will feel happy in your soul. And so it actually is. But beware, if you don't let any new sin come in, it will go so with you, otherwise it will not. This is what people say.

Now the matter of the marriage broker is as follows. When a son has grown up, the parents will say, so that people hear it: "This year we must get a wife<sup>9</sup> for this boy." When they say this in the hearing of people, the village people will commence to vie with each other. One will say: "I shall show you a bride." Another will say: "I shall show you." When they speak in this manner, the parents have a look at all, one after the other; and when they feel pleased in their minds with some one they make up their mind. Both sides ask each other whether they are pleased or not, and when they on both sides say 'pleased', they commence to look out for omens<sup>10</sup>, go to see each other's place and circumstances, go through the mutual betrothal ceremonies and celebrate the marriage.

The question relating to septs and subsepts is gone into on the day they let the young ones have a look at each other. He who 'shows' has arranged all these matters, and he has beforehand told them that these people are of such and such a subsept<sup>11</sup>.

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waterpot, a pack bullock, a cow, the pug marks of a tiger or leopard are all good omens; to see a fire, an axe, some one carrying firewood, a snake or a jackal (especially crossing the road in front from the left side) are bad omens. Except for the snakes or the wild animals all is easily arranged.

<sup>11</sup> Lit. dirt, an expression very commonly used when asking for the sept or subsept.

onako nāhāk dō bako pañjayeta; eken niāko pañjayeta, mit maia utar khajuk alo. Jāhā dosrayen dō, ona dō ganok kangea. Ēnte nāhāk dō disomre horko sañgeyena, ar hōr ma eken baro parisko tahēkana. Onakate arhō barokate parisko jutucata, adō jotore guṭ 144, nunāk paris hoe akana. Adō hōr baqhaoente onako paris hō tōl cabayena. Onēko mēn leka, Laṭ nārī bando nārī tōlen dō, māiri, tōlen dō. Ona sik joto ghaṭ eset cabayena. Aḍim pañjaete ma ghaṭge bañ namok kan; onate unāk haḍiē dō bako khudaet kana.

Adō koṛa gidra reak dō eṇe enka eṇgat apat hōrem murukle khange, bahu dōm namkedetem juri parikadea.

Mēnkan kuṛi hōpon reak dō muskilgea. Eṇga apa murukkate hō bañ jutok kana. Ēnte jāhāeye hataoetam bañ; okoe then auri dōm jāwāekaea? Hē, jāhāeko khoj khan, inre enko thenem thāokadea, ar bañkhan auri dō okoe thenem jāwāekaea? Hē, jumi jaege qher tahentam khan, onako aekate ghardi jāwāe dōm dōhō darekekogea. Ar ona hō banuktam khan, cekatem dōhō dareaege? Adō kajetege kuṛi hōpon dō bae hara jhakaktama?

<sup>12</sup> The old Santal rule is, that if two belonging to the same sept marry, they are outcasted from Santal society. Now-a-days outcasting is done if the parties are of the same sept and subsept, otherwise not. The narrator himself was an example in point. When he came here in the early nineties, he had no wife, and soon wanted to be married to a girl from the village. She belonged to the same sept, but was of another subsept than Sagram Murmu. As we would not like to have anything that should go against the Santal customs, I called some of the leading Santals of these parts and asked their opinion. Their answer was: We do not like it, but we do not outcaste such people. It might be noted that it is only on the father's side that they keep account of the septs. They say gāi qahar eṇga qahar bako pañjaea, i. e. they do not follow a cow's way or a mother's way.

<sup>13</sup> This is the theory. The Santals are divided into twelve septs, of which one is lost (i. e. no one belonging to this lost sept is known); each sept is in the same way supposed to be divided into twelve subsepts; as a matter of fact, there are more than twelve subsepts to each of the known septs, some having as many as thirty. But this does not affect the theory.

Formerly they were very careful in following up the question of septs; now-a-days they do not follow this up so carefully<sup>12</sup>, they only find out so much that they make sure that they do not belong to the same subsept. If the subsepts are different, it is in order. Now-a-days the inhabitants have multiplied in the country, and the Santals were originally only twelve septs. Therefore they have added twelve<sup>13</sup> subsepts to each, so that now it has in all become 144 subsepts. And as the people have multiplied, these subsepts have also become fixed; as people say: 'The lar climber and the bando climber<sup>14</sup> have been tied, darling, have been tied.' In the same way all opportunities have been blocked up; if you try to follow anything up very closely, no opportunity may be found; therefore they do not pursue this so far.

So far as a son is concerned, when the parents take the matter up as described, then you find a bride for him, and give him a mate.

But as regards daughters it is difficult. It will not do for the parents to take the matter up, because you must have some one who will take your girl; to whom should you marry her away when there is no one? Yes, when somebody asks for a wife, then you settle her with them, otherwise with whom should you marry her at random? Well, if you have much agricultural land, you might, estimating the value of this, get a home-son-in-law<sup>15</sup>. But if you have nothing of the kind, how will you be able to keep one? Undoubtedly will not your daughter grow up and become an old maid?

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<sup>14</sup> Two large forest climbers, the first being *Bauhinia Vahlil*, W. & A., the second *Spatholabus Roxburghil*, Benth., the first represents the man, the second the woman.

<sup>15</sup> The girls are a problem to the Santals in the way stated. They will, in case there are only girls in a family, arrange to get a *ghardi jāwāe*, a son-in-law who comes and lives with the girl's parents, if there are no other ways; this is fairly common. Old maids are practically unknown, i. e., if a girl has no mental or corporal defect that makes marriage impossible.

19 - Kulturforskning. B. XIV.



Ado onkate kuři hōḡon dō disomre hara lambo menakkoa. Ado onate okōekoren kuři gidra menakkotako hōr dō apnartege jāhākoren perakoko metakoa, Jāhāeko bāhuko nam barako khan dō, lai saḡeakope, ar baṅkhan ayur hōralepe; bogete kuři gidra menakkotalea. Joto taṇḡiren perako then se ṇepel oprom hōrko then onkako rōr saḡekaka. Ado jāhāeko khoj khan, unre onko perako idikoteko udukakoa. Adoko khusi raji barayena mēnkhan dō, uniye ayur āguletko hōrge raebar hōr dōe hoeyena. Unige onte nōtenak kathaye idi āguia; uni dō boḡe ciṭhiye hoeyena.

Ar sedae doko laia, baṅma, raebar hōr dō, kathae, hijuk sēnokte baro kaṭ bandi āuriko jom otor dhābić dō bako loḡon hōda. Ado onako jom cabaketa mēnkhan, baplako sardi ḡōda. Ar sedae jokhen dō, kathae, raebar hōr dō ādiko bōrōako kan tahēkana, onateko manaoetko tahēkana, baṅre mae lai bhiṛkauko. Ado aloe lai bhiṛkaukoa mēnte bōtorte uni dō ādiko manaoea.

Onkage, kathae, sedae dō bir tahēkana se baṅ. Onate un jokhen dō kul tarup hō ādiko jojom kan tahēkana. Ado un jokhenge miṭ hōre raebar kan tahēkana. Ar ona bir talatege hōr dō sēn akan tahēkante onkategeye hijuk sēnok kan tahēkana. Ado tis khon cōṇ, kathae, tarup dōe ciākedeteye mēnketa, Nui hōr miṭ din dōṇ jomegea. Onka tarup dō, kathae, mōnreye mēnwana.

Ado ona takrege uni raebar hōr dō bōr āḡuko kole kana. En kathae, Baplak laḡaṭ din tiogok kana, ina pēra daramko laḡiṭ miṭ bar kuṭra bōr kōe āguabonme.

Ado raebariće mēnketa, Eṇḡekhan teheṅḡen calaka. Miṭṭaṇ bosta hawaṇtabonpe.

<sup>16</sup> The marriage broker may be either a man or a woman; very frequently it is an old widow.

<sup>17</sup> Rice and other cereals are stored in bundles, fastened by straw-ropes prepared for the purpose. The Santals like to express themselves metaphorically; here straw-rope stands for the contents of such a bundle, viz. rice. The contracting parties will lend rice, etc. to each other, when needed. This is paid back at any convenient time, but no interest is charged.

<sup>18</sup> Bits is euphemistic for maunds (kuṭra for kaṭ, as the Santals generally call a maund, a weight corresponding to nearly 40 kg.).

In this way there are girls in the country, grown up and overripe. For this reason people who have daughters will themselves speak to friends or others and say: "If somebody wants a bride, let them hear of us; and if not, prepare the way for us; we have a good many girls with us." They will speak plainly in this way to relatives they may have somewhere or to acquaintances. If then somebody asks for a wife, they will take the relatives there, and let them have a look. If they are satisfied and willing, then the person who brought them becomes the marriage broker<sup>16</sup>. He or she goes and comes between the parties; he, so to say, becomes a letter.

Formerly, they tell, that a marriage broker would not let the final arrangements come to a head until he had finished eating the contents of a rice-bundle taking twelve maunds; but when he had finished this, he would hurry up the marriage. In olden times, people tell, they were in great fear of the marriage brokers, so that they showed them great respect; if they did not do so, he might tell something or other and scare the others away. So in order that he might not tell anything to scare the others away, people were showing him great respect.

In this way, people tell, — formerly there was only forest as you know. In those times tigers and leopards also killed a good many. In those days there was a man who acted as marriage broker. The road was passing through the forest, and he was going and coming there. Then, people tell, a leopard had found out and for some time been aware of the man, and said: "One day I shall eat this man." This was what the leopard had decided.

About this time they were sending the marriage broker to bring straw-rope<sup>17</sup>; they said to him: "The day for celebrating the marriage is coming; go, ask for and bring us a couple of bits<sup>18</sup> of straw-rope to have to meet the friends with in connexion with this."

The marriage broker then replied: "In that case I shall go to-day; get me a sack."

Ado sari dakako emadea. Jom barakate mittan bostako nawadea, ado onae gokketa, adoe calak kana. Ar uni raebaric jomeye menet, uni doe enga tarup kana. Ar nui hor do bae badae kana, tehen do nahak tarupe jomeha mente do. Khange ona horte tumbut tumbut nui hor doe calak kana, ar tarup do nui hore helkede khan do lahareye tarak hatar akana.

Ado katha taheñ reak, bhai, ar Cando reak lila, uni tarak akan tarup, bhaiye nel nam gotkede. Ar un jokhenge, kathae, roror sarbharao gotkedeteye ror gotketa, In do, tarup, alom jomeha. In do mit hor khon in bar horkako kana.

Khange, kathae, uni tarup hoe bujhau gotketeye menketa, Sarige mit hor khonem bar horetkoa?

Ado uni hore menketa, He sarige.

Khange tarupe menketa, Tobe khan inem bar hor darekina?

Ado uni hore menketa, Hen bar hor darekema, aika nende khon thora sen nogok hoyoktama.

Khange tarupe menketa, Cedak? Nende do ohom bar hor darelina?

Ado uni hore menketa, Hen bar horkemgea; ente nende do hortet kana; pasen ona takrege jahaeke hec botec kange. Onate ona don metam kana, thora nende khon dolañ sa nogoka, ado nahak in bar hor gotmea.

Ado sari tarup ho onageye bataoketeye menketa, Acha, endekhan delañ in calaka.

Ado mittan gaða sor thene teñgoyenteye metae kana, Dela nende hijukme ar noa bostare ma bolokme.

Ado sariye sen sorente ona bostareye boloyena. Khangeye potomkedete khub lekae tol urickede, ar ona bostareye bolok khangeye metae kana, Aikah jahā lekamege, rortet cet ho alom ror baraea. Arem ror saðele khan aika, gun qho lagaolentiña

Then, truth to tell, they gave him food, and, when he had done eating, they found a sack for him; he took this on his shoulder and started. Now the leopard who intended to eat the marriage broker was a female; and the man did not know that a leopard would presently eat him that day. The man was walking along the road with his head bent, and when the leopard saw the man, she went ahead, and was lying in wait somewhere in front.

Then as to what is to happen, my friends, and Chando's wonderful work, — the man suddenly caught sight, my friends, of the leopard that was lying in wait. Just at this moment, people tell, he got a sudden impulse to speak and said: "Don't eat me, leopard. I am making one person into two."

Then, people tell, the leopard also suddenly understood what this was and said: "Really, do you make two persons from one?"

"Yes, that's the truth," the man replied.

"Will you then," the leopard asked, "be able to make me into two?"

"Yes," the man answered, "I might be able to make you into two; only you will have to go a short distance away from here."

"Why?" the leopard asked. "Will you not be able to make me into two here on the spot?"

"Yes, I might," the man replied; "but you see, here is the road; just at the moment when I work somebody might come. Therefore I say to you, we shall go a short distance away from here, then I shall make you into two."

Truth to tell, the leopard also saw the reasonableness of this, and said: "All right, come along then, I shall go."

The man stopped near a river, and said to the leopard: "Come here and enter into this sack."

Truth to tell, the leopard went up to the man and entered into the sack. He thereupon cowered her up, and tied her well and fast; and, as she entered into the sack, he said to her: "Have a care, whatever I may do to you, don't in any case utter a word. If you make any sound, know then my magic power will have no

ar qhōm bar hōrlena. Arem hape akan tahēna mēnkhan, ēkkal-tegem bar hōr gōdoka.

Ado enka mēnkatege, kathae, khub lekae tōl uricēdete gaḍa dhipteye kuṭuṇ idikedete oṇḍe khon gaḍa dakreye kuṇḍel nūr gōṭkadea. Ado Cando reak lila, bhāi, ado kathae, dakre hō bae unumlēna, cetan cetantege ḍombōl ḍombōle ātu calak kana.

Ado latarre miṭṭaṇ aṇḍiā tarupḍe dōe tārāk akan tahēkana. Ado uni bostaren tarupḍe ātu calak kane hēlkede khan dōe mēnketa, Gai ge celeye ātu hijuk kana. Ado jemōne tiok gōṭkadea, tēmōnge uni dōe ḍon gōṭkette gerkateye capat tot gōṭkadea. Khange ghuṭure oḍokkate bostae ger oṇḍe gōṭket. Khange eṇga tarupḍe dō bosta khon buruṇ manteye oḍok gōṭen khankin ṇapam gōṭena. Ado galmarao barakate eṇekin bahu jāwāeyēna. Ado onkate eṇe miṭ hōr khonkin bar hōrena.

Ado unre eṇga tarupḍe dōe mēnketa, Śarige tho uni hōr dō ṭhikgeye mēnleta. Nōḱōe miṭ hōr khone bar hōrkadiṇa. Uḍiye maha bhagkadiṇa.

Ado unre joto tarupḱo ṭhen noa katha dōe lai pasnaoketa, are metatḱoa, Teheṇ khon raebar hōr dō alope jomḱoa, se babon jomḱoa.

Un khon, kathae, raebar hōr dō jāhā tinaḱ ninda ṇutako hijuk sēnok, onko dō cele hō baṇ ṇamḱoa, khāṭirjomako hijuk sēnoka. Unrege, kathae, raebar hōr dō Candoe bhōr akawatḱoa. Okōe sikri māḱriko joṛaoṭ hōr dōe bhōr akawatḱoa, ar okōeko topakēṭ hōr dōe sarap akawatḱoa. Onate jāhāeye joṛaoṭ khan, ona dō okōe hō bin ḍoste dō aloe rapud ma. Baṛicak hō jemōn bes baṛeye lai ma, baṅkhan uni hōr dō acēgeye sēn hamaloka; ona reak tayomre phole ṇama.

Ado oṇḍe onka kana nukin tarupḱ ar raebar hōr reak katha dō.

effect, and you will not become two. And if you remain without speaking, you will at once become two."

Speaking in this way, people tell, he tied her up well and fast, and carried her away to the river bank, and from there he tumbled her down into the river. Then, the wonderful doings of Chando, my friends, — she did not, people tell, sink in the water, she was floating along on the surface, heaving up and down.

Lower down a male leopard was lying in wait; when he saw the sack in which the leopard was coming floating, he said: "It is likely a cow coming floating." As soon as she reached him, he at once jumped, and using his teeth he threw her at once out. Having got her out and up to the bank, he bit and tore the sack open. Then the she-leopard with a rush slipped out of the sack, and then the two met, and, after having had some talk together, they became husband and wife. Then in this way from one they became two.

On this occasion the she-leopard said: "Really, this man spoke the truth. As is seen here, from one he made me into two. He has made me entirely happy."

At this time she caused the story of this to be told to all leopards, and she said to them: "From to-day don't eat marriage brokers; we shall not eat them."

From this time, people say, marriage brokers may go and come, however late and dark it may be, nothing will happen to them; they go and come without fear and secure. At that time, people say, Chando blessed the marriage brokers, and the blessing remains. The persons who join people in the bonds of matrimony, them He has blessed, and those who break these He has cursed. Therefore any one who joins people together, let no one break it asunder without fault. If there is anything bad, let him say it is well, otherwise this man will himself have to bear the consequences; afterwards he will get the fruit of his doing.

This is the story of the leopard and the marriage broker.

## 85. Backom cet leka janamen.

Oka disomre cõn, kathae, eae boehako tahẽkana; onkoren dõ mittan miserae tahẽkan takoa. Adõ tahen tahente mit din, kathae, uni kuři dõ oka khon cõn arake sit aguketa, adõ ona arak dõ geřketa. Ona arak geřet jõkhenge sić kařup dõ geřena ar arakre mãyãm dõ jorõata; adõ teke isinketa, are ematkoa aćren sanam bareteko, jomketako, adõ tayomteko galmarao kana, Henda ya, teheńak arak dõ ađi sebel kana base? Adõ ona reańko suřikketa, bańma, Aboren misera sić kařupe geřlena, ar ona mãyãmge ona arakreye jorõata, onate ađi sebel kana.

Adõko hudisketa, Henda ya, tõbe khan aboren misera reak jel dõ ađi sebeltaea. Adõ marańić boeha dõ menket takoa, Acha ma bańkhanbo jom ađoyea. Adõ jome reań ponthako lagaoketa.

Mittan řańdire jondrako erket; jondra dõ beleyna. Khange miseratko metadea, Ia mai, am dõ hana řańdi baře reań jondra hõrhõe tabonme. Adõko mařomadea. Uni kuři dõ mařomregeye dećkoka, ar õńde khonge kařu, kisni, toyo ar setakoe lagakoa.

Adõ noko eae boeha dõ ak sar anteko calaoena, danań khon uni kuři tuńeko portõnketa; adõ tuń tuńteko arisena. Huđiń uřańić dadattet dõ goje reań dõ bae menan tahẽkana, onate uni seć bań tuńkate etak seńe tuń gořkak kana. Adõ onka onkate, ađi dhao hoeyena, sešre marańić dadattet dõ tuń jhańkařkede, ar õtreye sořor řũrena, are goćena.

Khangeko calao jarwayena, jome lagat gađa arereko idikede, ar jomeko portõnketa. Adõm hõř dõ rorõ ar adõm hõř dõ geřetko

<sup>1</sup> As told by Bhujū Murmu of Dhophar.

<sup>2</sup> When the Indian corn is ripening, it is very common to erect a 'Machan' in the middle of the field. It is generally a raised platform, fixed to four poles, with or without a 'roof' as a shelter against rain, high enough to enable the watcher to look over the field.

### 85. HOW THE SABAI GRASS CAME INTO EXISTENCE<sup>1</sup>.

In some country, who knows which, people tell, there lived seven brothers. They had one sister. As time was passing, people tell, one day this girl had plucked and brought from somewhere some vegetables, and she cut these into bits. At the time when she was cutting the vegetables, she cut her little finger, and blood trickled down on the vegetables. She cooked these, and gave them to all her brothers, who ate them. Afterwards they were talking together, saying: "I say, the vegetables that we had to-day were extremely savoury, were they not?" Then they tried to find out the reason for this, and learnt that their sister had cut her little finger and had let the blood trickle down on the vegetables. This was the cause of its being so extremely savoury.

Then they considered this matter, saying: "Look here, then our sister's flesh must be extremely savoury." Whereupon the eldest brother said: "Very well then; in that case let us eat her." And they made up a plan how they could manage to do this.

They sowed Indian corn in a field, and the Indian corn was ripening. Then they said to their sister: "Look here, girl, you watch the Indian corn that we have in the field over there." They made a raised platform<sup>2</sup> for her, and the girl would mount this, and, sitting there, she was driving crows, mynas, jackals and dogs away.

These seven brothers then went with bows and arrows, and from some hidden place they commenced to shoot at the girl; they were shooting and shooting, until they became tired of it. Now the youngest of her brothers was not willing to kill her; therefore, instead of shooting at her, he was shooting in some other direction. It went on in this way for a long time. At last the eldest brother hit her, and she tumbled down to the ground and died.

Thereupon they came together and took her away to the bank of a river, to eat her there, and commenced to make ready for



dhurauena, hudinié dō dak sēn mēnteye gusaena; ente ādi māyāgeye āikaŋketa; mēnanae, Boeha kan taleae, cekate nuiak jeliŋ jōma? Onako hudis barakate gaḍa sēne gusaena; ontē khonge kaṭkōm thorae goč agukeṭkoa, rapakṭetkoa.

Inakṭege uniaḱ jel hōko tearketa arko haṭiŋ baraketa eae ṭhen, ar apan apinko idi barawana. Huḍinié dō ona jel bae jōmleta; ona jel bōḍol kaṭkōm jelgeye jōmketa, ar ona jel dō oko okote bunum bhugaḱreya dōhōkata. Adōe metatkoa, Cabakedaŋ. Jōm barakate ako oraḱteko calaoena.

Ona jōkheŋ onko dō ādi kisārko tahēkana; uni kuṛiko gočkede khan ēkkalteko ḍingrā cabayena, baŋ dō unirege kopal dō tahēkan baŋ dō ceṭ, ēkkalte phukir lekako hoeyena.

Adō thorā din tayōm khangē onae dōhōleṭ jel ona khonge mitṭaŋ ādi mōŋj maṭ karlā janamena. Mitṭaŋ hōṛ dō dārā dārāte onae dārā ŋamketa; adō uni hōṛ onae nolaoketa, baŋma, noa dō banamiŋ benaoa; adō ona mēnkateye ruar calaoena.

Adō dosar hilok setakre uni hōṛ dō ṭēngōč ante ona maṭ dare ṭhengeye sēn seṭerena, are hudis barajoŋ kana, oka ṭheniŋ makle khan jut hoekoka? Adōe mēnketa, Eṇḍakge coṭ machareŋ maga; adō coṭre miṭ ṭēngōčgeye huḅakleta; inak khangē ona dare khon araŋ aŋjomena, baŋma, dekoteye roṛketa, Hā hā, upore kaṭis na, namote kaṭis. Ar hō phēdre miṭ ṭēngōč huḅakṭeta; arhō onkage araŋ aŋjomena, baŋma, Hā hā, namote kaṭis na, upore kaṭō. Ar hō cetanre mamaḱe dhurauena; arhō onkage araŋ aŋjomena, baŋma, Hā hā, upore kaṭis na, namote kaṭō. Adō inā dhaore dō ēkkalteye mak bindaṛketa; adōe idiketa, ar ona reaŋ baname benaoketa; ona banam dō torhoṭ hartateye daṭketa; adō ādi mōŋj {

<sup>3</sup> When an animal is killed, the first thing done in order to prepare it for food is to put it on a low fire, to singe off the hairs, etc. (Incidentally, wonder whether it is not the same that is referred to in the not understood Prov. 12, 27).

<sup>4</sup> Generally flutes are made from bamboo; occasionally a part of the one-stringed fiddle may be of the same.

eating her. Some of them took in hand to singe her<sup>3</sup>, some of them to cut her to pieces, but the youngest one slipped away on the pretext of going towards water, because he felt a very great pity. He said to himself: "She is our sister. How shall I be able to eat her flesh?" Thinking this he slipped away, and went to the river. There he caught and brought some crabs and fried these.

While he was doing this, the others made the girl's flesh ready, and divided it into seven portions, and they took it away, each one his own portion. The youngest did not eat his flesh. Instead of this he ate the crab flesh, and the girl's flesh he secretly put away in a hole in a white-ant's hill, whereupon he said to the others: "I have finished it," When they had eaten, they all went home.

At that time these people were very wealthy; but as soon as they had killed this girl, they at once became utterly poor. Whether their fate was bound up with the girl or whatever it was, they at once became like fakirs.

After a short time a most beautiful bamboo-shoot sprung out from the place where the youngest brother had put the flesh. A man happened to walk past there, and saw this; this man then thought: "I shall make a fiddle<sup>4</sup> from this." With this thought he returned from there.

The next morning this man came with an axe, and went up to this bamboo, thinking to himself: "Where had I better cut this?" Then he said: "Dash it, I shall cut it somewhat high up," whereupon he slashed it once high up with his axe. When he had done this, a voice was heard out of this tree. It said in Bengali: "Stop, stop! Do not cut high up. Cut low down." Again he gave one slash with his axe near the root. Again a voice was heard sobbing in the same way: "Stop, stop! Do not cut at the foot. Cut high up." Again he commenced to cut higher up, and again the same voice was heard: "Stop, stop! Do not cut high up. Cut at the foot," but just then he cut it so that it fell down, whereupon he took it with him and made a fiddle of it. He covered the fiddle with

añjomok kana; cet leka uni kuṛiye sereheṭ tahēkana, sinam onkage ona banam hō saḍea; ente uni kuṛige ona banamre menaea, ar uni baknam hoṛ dō bae baḍaejoñ kana, noare manwa menaea mente.

Ado onka onkate aḍi dine banamkeṭa. Ado miṭ din dō ona banam khon uni kuṛiye oḍokena, ar aḍi mōñje ṇelkedete uniye dhoḍ sãohākedeā; ado unkin hō aḍi āṭkin kisārena.

Onko baretteṭko reñgeḱen khan disom disomko dārāna; ado dārā dārāte uniak oṛakko dārā ṇamkeṭa; menkhan bako oromledea; uni kuṛi dō saname ṇel orometkoa. Ado jāwāetete metadea, Noko dō iñren barenteko kanako, noko dō thoṛalañ man maṛjaṭ ṇōkkoa, kpe dō balañ emakoa. Adokin metatkoa, Eho, ma thoṛa gan jirauanpe, adope calaka nāhāk.

Onko dō aḍiko khusiyena; enteko menana, Ho, bhage kopal aḱur akan tabona; teheñ ḍobon bhoj maraka.

Ado aḍi din khon sunum hō bako oḵok akata, ar kicriḱ hō bañ, onate uni jāwāetete dpe menkeṭa, Sunumiñ emakoa. Ado miṭ ṭaka baṭi sunume ematkoa; ona sunum ma reñgeḱteko ṇū cabakeṭa. Ado uni jāwāetete hudisketa, Dhorage noko hoṛ doko ṇū cabakeṭa. Ado aḱge baṭire sunum sajaokate bandte umoḱe mohṇḍaketkoa; bandreye um ocoketkoa ar sunume ematkoa, toḅe ena hoṛ leka doko ṇelena; paḥil dō oṇeko men leka, gurur parako ṇelok kan tahēkana.

Ado um barakate oṛakteko heḱena, ar miṭ ghaṛi jirau barakate inakṭege daka hō isinena. Ado daka jom laḡiṭ dakkoe tañ bara-watkoa; daka jomko abuk boḷoyena. Jāwāetete hō onko sãote daka jojome boḷoyena; ado jojomko dhurauena. Miṭ dhao reaṇ

<sup>5</sup> Expression that may have a double meaning (like a guru), refers to untidiness.

<sup>6</sup> Hands and mouth are always washed before taking a meal.

the skin of an iguana, and the fiddle was sounding extremely beautifully. Just like when the girl was singing, exactly in the same way this fiddle also was sounding, because this girl was inside of this; but the player did not know that a human being was inside.

In this way he was fiddling for a long time. Then one day the girl came out of the fiddle, and, as she looked very beautiful in his eyes, he took her and made her one of his family. From this time these two also became very wealthy.

Now after her brothers had become poor, they were wandering from country to country, and during their wanderings they also happened to come to their sister's house; they did not recognize her, but the girl recognized all of them, whereupon she said to her husband: "These are my brothers. We shall treat these a little. We shall not give them alms." Whereupon they said to them: "Please rest a little. Afterwards you may go."

They were very pleased at this; they said to themselves: "Oh, now our good fortune has come back to us. To-day we shall have a proper feast."

Now for a long time they had never anointed themselves with oil, nor had they any clothes. Therefore the girl's husband said: "I shall give them oil," and he gave them an one-rupee-size cup full of oil, whereupon they out of hunger drank up all this oil. The husband then said to himself: "Surely they have drunk it all up," whereupon he himself took oil in a cup, and guided them to a tank, to have a bath. In the tank he let them bathe and gave them oil, and previously they were looking, as people say, like cows.<sup>5</sup>

After having bathed, they came up to the house, and, when they had rested for a while, the food also was ready prepared by that time. The girl thereupon poured out water for them preparatory<sup>6</sup> to their taking food; they washed themselves, and went inside to eat. The girl's husband also went inside to take food together with these, and then they commenced to eat. When

daka cabakate dosar dhao ar hōe ārtiatkoa, unre onko dō sedaeak kathakoe laiako kana, bañma, Dada, ape dō inpe hēl oromediña?

Adoko mēnketa, Bañ, acha, ma sē laime, okpe kanam.

Ado unre sanam katha lālāiye portōnketa, Abo dō irāl boehabon tahēkana, ape eae boeha, ar in dō aperen misera kanañ; adope disayeta jonđra barge mařomrepe tuñ gojeñ dō? Ado ente hōpon dada dō in bañcaoin reañ ādi mōne tahēkantaea; adō ēpege ādipe murukketa; mēnkhan nit hō hōpon dada reañ budtegeñ bañcao akana.

Ado inā katha añjom mucātrege marańić dadattet dō beretkateye teñgoyena, ar ote lebet gofketa. Ot dō hōr sahōp leka parakena, ar onareko nīr bōloyena; ente lajaoteko kekleset utařena; tumbut khon bańko koyok rakař dāreata.

Ado huđińić dō tayom machae bōlok kan tahēkana; adō or ruārea mente bōhōkrege racak tiōkledea, mēnkhan bae řarhao-ledea, bōhōk reañ upgeye racak totkettaea. Ado uni kuři ona up dōe chitaiu barakata. Ado kathae, onageko mēna backom dō. Ona khonge hoe akana; noa pāhile dō backom dō bañ tahēkana.

## 86. Eae boeha ar mitťañ misera.

Mitťañ atore eae boehako tahēkana, ar mitťañ misera menae-takoa. Onko dō nonkan hōr kanako, bañma, jaejug mit bepargeko tahēna, kař sē ona chađa ar ar jinisko bepareť tahēkana. Sanam boeharege era doko tahēkan takoa, miserattako dō sanam khon-

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<sup>7</sup> The backom, *Pollinia eriopoda*, Hance., is used for making twine (and also for making paper, naturally not by Santals). The plant is found wild and is also cultivated. Twine made from this grass is used for many purposes, more especially for tying down the straw-thatch of roofs.

86<sup>1</sup> As told by Bhujū Murmu of Dhopahar. The story is recorded here as an example of how certain beliefs are creeping in among the people.

<sup>2</sup> The Santal word denotes trading done away from home; e. g. a man takes a bullock-cart and goes somewhere to buy timber; having got this, he takes it to

they had finished the first serving of food, she again served them a second time. Then she was telling them what had happened formerly, and she said to them: "Brothers, do you recognize me?"

They said: "No. Well, then please tell us who you are."

Then she commenced to tell all her story. "We were eight brothers and sisters, you seven brothers, and I am your sister. Then do you remember that you were shooting at me and killed me on the raised platform in the Indian-corn field? Then my youngest brother was exceedingly anxious to save me, but you were very eager; but even so I was saved by the wit of my youngest brother."

When they had heard the end of this, the eldest brother stood up and trampled on the ground, and the ground opened as much as to hold a man, and they ran into this, because they were utterly afraid and ashamed, and they were unable to raise their heads and look up.

Now the youngest one was going down somewhat later than the others, and to pull him back she took hold of his hair, but was unable to keep him. She pulled out his hair. Thereupon the girl spread this hair round. This, people tell, became "sabai" grass<sup>7</sup>. It has come from his hair. Previous to this there was no "sabai" grass.

## 86. SEVEN BROTHERS AND ONE SISTER<sup>1</sup>.

In a certain village there were seven brothers; they had one sister. They were people of this class, they were always away trading<sup>2</sup>, buying and selling timber or, if not this, some other goods. All the brothers had wives; their sister was the youngest<sup>3</sup> of them all. When her brothers were away from home, the others

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some place and sells it there at a profit. It is a not uncommon way of earning some money with many Santals.

<sup>3</sup> The girl is apparently very small and unmarried.

geye huđiña. Dadatteko bako tahenre uni kuři doko posrayea, metaeako, Do hana, do noa aguime. Ado onka acu acuteko aris cabakadea.

Uni kuři dge birāsaliyente mittañ rokot condon dare thene senena; ado ona dare butaregeye durupena. Ado cetko coñ bujhañ bara kate ona dareteye deçena paši gujuka mente; menkhan bae pasilena, jo lekae sidhoyena ar ondegeye, tahēyena. Tahen tahente dher dinge hoeyena.

Ado bepar khon acen dadattekoko ruar kana, ar ona dare butaregeko derayena; ado, kathae, ona jokhenge mit thop met dak jorotkoa; ado mit hore menket takoa, Henda ya, māiak met dak leakage joroyena? Ado cot senko koyokketa, ar mittañ joko nel namketa, ar tiokkate bai baiteko parakketa, ar uni kuřiko namkede. Ado sanam kathae laiatkoa, banma, Apepe odok senen tayom hiliñteko do adiko kostokidiña, onate birāsalikateñ odokena, ar Cando nonkae dghokidiña; in do paši gujuk reañ monē tahē-kantiña.

Ado onko akoren era cetanre adiko rangaoena; adoko metadea, Am do, hopon mai, noa bostare bolokme, ado nahakle metakoa, Okayenae hopon mai do? Ado sari gadireko ladekede, adoko mohndayena; orakko tiokket khan onko dadatteko do akoren erako hohō sorketkoa arko kuliketkoa, Henda, bhala okayenae hopon mai do? Ado cetge bako ror ruarleta. Ado adi rangao-kateko menketa, Dini nam hodepe, bankhan thik ban hoeok kana.

Ado uni kuři un hō banko sordorledea; ona bostarege jomko emadea. Munis namkate mittañ indara kūiko la ocoketa; ado la sat kateko menketa, Ma hijukpe, kūibon baplaea. Ado akoren erako heçena, khangē onko maejiu do berhaeko enge acurok kana, korako doko jhūkente apan apin era ona kūireko thelao

<sup>4</sup> Santalum album, L., a not large tree; the strongly smelling heart-wood is used for many religious and medical purposes all over India.

<sup>5</sup> It is not unknown, even among the Santals, that girls or women commit suicide by hanging.

were bullying the girl, saying to her: "Bring this, bring that." By constantly setting her to do work in this way, they utterly worried her.

Hurt by all this, the girl went away to a sandal-wood tree<sup>4</sup>, and sat down at the foot of this tree. Having thought over all, she mounted the tree to hang herself<sup>5</sup>; but she was not hanged, she was transformed into a fruit, and stayed there. A long time passed.

Then one day her brothers were coming back from their trading tour, and camped at the foot of this tree; while there, people tell, a tear-drop fell down on them, and one of them said: "I say, you, something fell down like a tear of our sister's." Then they looked up and caught sight of a fruit; having got this down, they carefully split it open, and found the girl. She told them everything, saying: "After you had gone away, my sisters-in-law plagued me very much, wherefore I came away, hurt and wounded, and Chando kept me like what you see; I was intending to hang myself."

The brothers then became very angry with their wives, and said to their sister: "Our little sister, enter this sack; then we shall presently ask them: 'What has become of our little sister?'" Then, truth to tell, they loaded her on a cart, and started; when they reached home, her brothers called their wives and asked them: "Look here, what has become of our little sister, we wonder?" They did not answer a single word. Then in great anger they said: "Bring her, find her at once, else it will not be well with you."

Even then they did not bring the girl out, they gave her food there in the sack. Hiring labourers they made them dig a well, and, when this was dug ready, they said: "Come, we shall have the well-marriage<sup>6</sup>." Then their wives came, and the women were dancing round the well, then the young men pushed each his own wife into the well, and placed a cart-wheel on the well

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<sup>6</sup> See note 34 p. 270.



hūrkatkoa, ar ona kūi duar dō sagar cakteko esetketa. Adō uni miseratakoko rapakedeā arko metadeā, Am dō, m̄ai, noa kūirege jao hilok ijme. Adō ona kūiregeye ija, jom hō bako emakoa, adō sanam maejiu uni kuṛiak icgeko joma. Uni kuṛi dōe metakoa, Aḍi cōn inpe koṣṭolidiñ; tōbē terōñ in hōñ koṣṭoyetpea. Adō onko hilitteko dō kūi bhitri khonko mēna, Adō m̄ai qhōle koṣṭomea, ma niā dhao dō daya kate bañcaokaleme. Onko dō aḍi din reñgeḱtegeko tahēyena; adō aḍi din badre ar hōko rakaḱ ruarḱetkoa.

### 87. Raj Kumari reāḱ katha.

Mitṭaṇ raje tahēkana ar uni rajren dō eae boeha koṛa gidṛako tahēkantaea; ar huḍiñ utarić dōe kuṛi gidṛa kantaea. Adō onko koṛakoe baḥu baṛawaṭko sermage aḱin dō banar haṛam buḍhikin goćena. Uni kuṛi gidṛa dō bakin ṭhāo oṭoledeā, un dō uni kuṛi gidṛa hō huḍiñgeye tahēkana. Adō onko eae boeha koṛa doko bepar kan tahēkana, ar onkoren baḥuko ar uni miserattako dō oṛakregeko tahēna.

Adō miṭ dhao dō aḍi saṅgiñte banij beparko calaoena, boḱḱor din hoyok kan hō, bako ruar kana. Adō khange onko n̄atea doko riāuena, bañma, nui miserattako doko santaoea. Khange adoko metaea, E m̄ai, nōḱkōe dadamteko hō bako ruar kana dō. Noa bhugak kaṇḱate dak aḱualeme; ar bam aḱui khan dō, daka hō qhōle emlema. Onkako metaea. Adōe cekaea, becara? Onkoak kathageye seṇatakoa. Adō bhugak kaṇḱako n̄awaea, adō ona kaṇḱa

<sup>7</sup> This unsavoury part of the story should not be taken as representing anything else than pure imagination.

87<sup>1</sup> As will be seen, this story is the same as the preceding one; but there are so many differences that it is worth while to have both. The differences show how the same story may be developed. This story, written down in the nineties by Sagram Murmu, has many details that have been lost in the first.

<sup>2</sup> King means landlord.

and shut it up. Thereupon they let their sister out, and said to her: "You, girl, go every day and ease yourself at this well." She did so<sup>7</sup>, and as they did not give them any food, all of them had to eat what fell from the girl. She said to them: "You plagued me very much, therefore I am also plaguing you." From down in the well her sisters-in-law would then say: "We shall never any more plague you; in mercy rescue us this time." They stayed there many days without food; at last, after a long time, they brought them up again.

### 87. THE STORY OF A PRINCESS<sup>1</sup>.

THERE once was a king<sup>2</sup>, and this king had seven sons, full brothers, and a girl, who was the youngest of them all. In the year when he had got wives for his sons, he and his wife both of them died. Before this happened, they had not settled the girl anywhere; at this time she was also small. The seven brothers were engaged in trading, while their wives and this sister of theirs stayed at home.

Once they went to very distant parts to trade; even when a full year was coming to an end, they did not return. Then the wives of the brothers consulted together, agreeing<sup>3</sup> that they would harass and plague the sister of their husbands. Then they would say to her: "You girl, now you see, your brothers are not coming back. Bring us water in this holey water-pot; and if you don't bring, we shall certainly not give you any food." In this way they were speaking to her; then, what could she do, poor little one? She had to do what they told her. Then they brought out a holey water-pot for her, and carrying this on her head she

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<sup>3</sup> The Santal word means to call upon in order to induce some one to do something, to urge to do. The whole throws a peculiar light on the estimation in which women are held.

dipilkate dak ghatteye calaka. Ado dak ghatre kaṇḍa dōhokateye raga. — Ado ona rakge sereñ leka raṛko joṛao akata.

Sereñ.

Bhugaḱ ghāḷa paṇi, māi, yanalom,  
 Bhugaḱ ghāḷa paṇi, māi, yanalom,  
 Kaṭi durire dada baṇij bepar?

Ado onka dak lo ghatre senkate uni kuṛi dōe rakēṭ kana; ado aḍi haḅic oṇḍegeye rarak kana. Ado ona dak khonakge, kathae, roṭeko oḍokena; adoko metae kana, Henda māi, cedakem raketa? Enaṇ khonle ṇeletmea durup akan, ar amak rak aṇjom aṇjomte ale hō baṛicge sanayetlea. Ma laime, cedak amem rakēṭ kana.

Ado menketa, Dadaṇteko eae boehaka, ar kuṛi dō in eskar-geaṇ. Ado onko eae goṭen hiliṇteko inko santaoedin kana, bhugaḱ kaṇḍate dakko lo ocoṇ kana. Miṭ then bhugaḱ taheṇ khan, tite eṣetkate jāhā lekateṇ idikea. Ado mōrē turui then bhugaḱ menaka. Ceṭ lekateṇ idia? Arko metaṇ kana, Hasate se laḅite dō alom eṣeda; onkate baṛe aguime. Ado onage aḍi bhabnaṇ aḱaueṭteṇ rakēṭ kana.

Ado khangē onko roṭeko menketa, E māi, alom raga; ma haḅekme ar alom bhabnaka. Ma kaṇḍate dak bhuraḡme; ona bhugaḱ dō ale nāhākle taber eṣeda, ar dipil idime, ar seṭerkate bai baite nāhāk dōhoeme, aḍi garte dō alom giḍi goṭkaka. Ma kaṇḍa sabte bhuraḡme.

Ado khangēye haḅeyente kaṇḍae sapketa, are bhuraḱketa, are dipil idiketa, ado gārsāodereye dōhokata. Ado khangē onko hilitteko mepenwana, Durre! aguketgeae na, babo bhagao dareadea.

<sup>4</sup> The songs in this story are in a curious mixture of Bengali and Santali; the constructions are mostly Bengali, but pronunciation and some of the words are pure Santali.

<sup>5</sup> So literally.

<sup>6</sup> In more well-to-do houses they always have a stand for the water-pots; it may be of earth, or it may be a heavy piece of wood, resting on poles fixed in the

would go to the place from which they were fetching water. Here she would put the pot down and cry. Now they have made this cry into a song, this<sup>4</sup>:

Einen löcherigen Wassertopf, Mädchen, brachte ich,  
Einen löcherigen Wassertopf, Mädchen, brachte ich,  
Wie weit weg sind die Brüder Handel treibend?

Having\* gone to the place from which they were fetching water the girl was crying in this manner; she was crying there for a long while. Then, people tell, frogs came out from the water and said to her: "I say, girl, why are you crying? We have seen you sitting here for a long time, and hearing you continually crying, we also feel very bad. Please, tell why you are crying."

She replied: "My elder brothers are seven, and I am the only girl, and my sisters-in-law, all the seven of them, are tormenting me; they are making me fetch water in a holey water-pot. If there were only one hole, I might stop it with my hand and somehow take it along; but there are holes in five or six places. How shall I take it along? And they say to me: 'Don't stop it with earth or lac; bring it as it is.' It is this that I am grieved for and cry."

Then the frogs said to her: "Don't cry, girl; be quiet and don't grieve. Fill the pot with water; we shall presently lie flat down over the holes and shut them up; then carry it away on your head, and, when you have reached there, put the pot slowly<sup>5</sup> down; don't throw it down with any force. Now take the pot and fill it."

Then she stopped crying, and took the pot and filled it, and carried it along on her head; she put it down on the water-pot stand<sup>6</sup>. Then her sisters-in-law said to each other: "Strange! she has brought it, girls; we were unable to get the better of her."

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ground. In both cases there are small concavities made to let the pots stand securely. The wooden stand has been the more common one with the Santals; it is fairly high, to keep dogs, etc., away from the pots.

Ado kanđako nêl barakeftaea, ona kanđa hõ enka bhugakge nêlok kana, ar dak dõ bañ jorok kana.

Ado inakate khangeko metadea, Do mõi, bin tölte sakam heç aguime. Khande sari adõ birteye calaoena; adõ birre senkate uni kuri dõe raket kana.

Seren.

Bin dõri pata, mõi, yanalom,  
Bin baber pata, mõi, yanalom,  
Kati durire dada banij bepar?

Adõ khande onkae raket khan dõ mittan buka sobok biñe odokena; adõe metae kana, Henda mõi, cedak onka dõm raketa? Amak rak anjomte inak mon sanam bikoliyentiña. Masë laianme, cedak onka dõm raket kana.

Adõ khande uni kuriye menketa, Dadañteko banij beparko sen akana, adõ hiliñteko adiko santaoediñ kana. Daka dak manđi hõ bako emañ kana, ar teheñ doko men akawadiña, Do bin tölte sakam heç agualeme, eñdekhan dakale emama; ar bankhan ohole emlema. Onate in dõñ bhabnak kana, ar ona bhabnate in dõñ raketa. Nõkõe sakam mañ heç jaoraket, adõ cekateñ idia? Ona adõ bhabnañ aikauet kana.

Khande adõ uni biñe menketa, Ho, idi reakem bhabnak kana? Idi reak dõ alom bhabnaka, khatirjoma tahenme. Inin idikatama, ar nãhãk idi seterkate dõ napae bai baita nãhãk dõhoeme, alom giđi gotkaka. Adõ onkae laiadete uni biñ dõe ticena, are menketa, In cetan cetante baissaume, ar in dõ ona sakam in bedhao biñđakatama.

Khande sari miť khacłak sakame heç akat tahẽkana; ona sakam dõ joto uni biñ cetan cetanteye baissa cabaketa. Adõ uni biñge

<sup>7</sup> The snake mentioned is a long thin species; the name lit. means 'the navel piercing (or stabbing) snake'; there are two species, *Dipsadomorphus trigonatus*, or *D. gokul*, both non-poisonous.

<sup>8</sup> A gruel consisting of rice and water, the poorest food in a household.

Then they looked at the water-pot she had had; this was looking just as holey as previously, and no water was trickling down.

Afterwards they said to her: "Now, girl, pluck and bring leaves without tying them up." Truth to tell, she went to the forest; having reached there she was crying this song<sup>4</sup>:

Ohne Leine Blätter, Mädchen, brachte ich,  
Ohne Schnur Blätter, Mädchen, brachte ich,  
Wie weit weg sind die Brüder Handel treibend?

Then, as she was crying in this way, a tree-snake<sup>7</sup> came out and said to her: "I say, girl, why are you crying in this manner? Hearing your crying my mind has become wholly troubled. Please, tell me why you are crying in this manner."

The girl then answered: "My brothers have gone away to trade, and their wives are tormenting me. They do not give me even rice-water<sup>8</sup>, and to-day they have said to me: 'Now pluck and bring us leaves without tying them up, then we shall give you food; otherwise we shall surely not give you any.' For this reason I am in grief, and grieved by this I am crying. As you see here, I have plucked the leaves together; but how shall I carry them along? This is the reason why I am feeling such grief."

The snake then answered: "Oh, you are in grief as to how you shall carry them along? Don't grieve for this, keep your mind easy. I shall take it along for you; when you have reached home with it, only put it nicely and slowly down, don't throw it down." Having told her this the snake stretched itself out at full length and said: "Lay it all down upon me<sup>9</sup>, then I shall wrap myself round the leaves and make a bundle for you."

Truth to tell, she had plucked as much as a basketful of leaves<sup>10</sup>; all these leaves she laid down upon the snake, whereupon

<sup>9</sup> The Santal words would imply that the girl should put it on the top of the snake's whole length.

<sup>10</sup> The basket is meant as a measure. In Santal households leaves are constantly used to make cups and plates; to go to the forest to fetch firewood and leaves is among the duties of Santal women.

ona sakam dōe mērhao biṇḍaketa. Ado uni kuriye dipilketē orakteye idiketa. Ado hilittekoko ṇel daramkedeā, adoko mēnketa, Masē na, ṇeltaepe cetēye tōl akata.

Ado uni kuriye mēnketa, Hapeṇ dōhōlege, adō ṇelpe nāhāk. Ado bai baiteye dōhō goflet khangē, uni biṇ dō oka seč cōe lēh gofēn, bako ṇel gofledēa. Adoko mēnketa, Baṇ nabo haṭhao dāreāe kan dō. Adoko mēnketa, Gapa dō, māi, bin tōlte sahan āgualēme.

Ado khangē dosar hilok birteye calaoena, ar sahan koe mak jaora baraketa, adō ṇḍege durupentēye rakjōṇ kana.

Sereṇ.

Bin bandhal kaṭhi, māi, yanalom,

Bin bandhal kaṭhi, māi, yanalom,

Kaṭi duriro dada baṇij bepar?

Ado onka ona birrege sahan dōhō jaorakateye rakjōṇ kana; aḍi haḍiḍ ṇḍege durupkateye rakeṭ kana. Ado uniak rak aṇjomte mitṭaṇ jambro biṇe oḍok hečena, adōe metae kana, Henda māi, enan khon cedakem rakeṭa? Dayageṇ aṇjometmea. Cedakem rakeṭa? Masē laiaṇme.

Ado uni kuriye mēnketa, Rak baṇkhan iṇ cekaea? Iṇāk jivi dō careč lekayentiṇa; dadaṇtekoko baṇij seṇ akana, hiliṇteko aḍi baṇiḱko santaoediṇ kana. Bin tōlte sahan āguko mēn akawadiṇa. Ado nōkōe jaora maṇ jaorakeṭ; adōṇ ceka idia? onate iṇ dō aḍi bhabnaṇ āikaueṭteṇ rakjōṇ kana.

Ado uni jambro biṇe mēnketa, Ho, onam bhabnak kana? Alom bhabnaka. Ma hapekme, iṇ nāhāk iṇ idi ocomea; ar nāhāk idi seṭerkate bai baite dōhōeme, alom giḍi goṭkaka. Adōe tičena,

<sup>11</sup> The women do not take an axe, but a chopper along, just strong enough to enable them to cut branches and shrubs.

<sup>12</sup> The rat-snake, *Zamenis mucosus*, is common and may grow to a very large size, six feet or more in length and fairly thick. It is non-poisonous and eaten by the Santals.

she took it on her head and carried it home. Her brothers' wives saw her as she came, and said: "Look, girls, see what she has tied it up with."

The girl then said: "Wait, let me first put it down, then look." When she thereupon had put it slowly down, the snake crawled away somewhere, they did not see it disappear. Then they said: "No, girls, we are unable to do for her;" whereupon they said: "To-morrow, girl, bring us fire-wood without binding it up."

Then the next day she went to the forest and cut<sup>11</sup> and collected some fire-wood; sitting down there she was crying, singing<sup>1</sup>:

Ohne Zusammenbindung brachte ich, Mädchen, die Zweige,

Ohne Zusammenbindung brachte ich, Mädchen, die Zweige.

Wie weit weg sind die Brüder Handel treibend?

Having collected and put the fire-wood down she was crying in this way there in the forest; she was sitting there for a long time crying. Hearing her crying a rat-snake<sup>12</sup> came out, and said to her: "I say, girl, why have you been crying like this now for a long time? It is pitiful to hear. Why are you crying? Please tell me."

The girl then answered: "What should I do else than crying? My soul has become like a straw<sup>13</sup>; my brothers have gone away to trade; their wives are tormenting me awfully. They have ordered me to fetch firewood without binding it up. As you see here, I have collected it; but how shall I carry it away? It is this I am so grieved over and cry."

The rat-snake then said: "Oh, is it this that you are in grief for? Don't grieve. Please, keep quiet, I shall let you carry it along presently; only when you have reached home with it, put it down slowly." Thereupon the snake stretched itself out to its

<sup>13</sup> The strength is estimated in accordance with the girth; here this same way of estimating is used for the soul; there was very little left of life.



adoe metadea, Ma in cetan cetante sahan baissame, ar nahak ingen mērhao urickatama.

Ado khangē sari uni bin cetanreya baissuketa; ado uni bin-geye bedhaoente ona sahane tol uricketae.<sup>1</sup> Khangē ado uni kuriye dipilketa; ado orakre idi seterkate bai baite jhanṭi phedreya dohoketa. Ado doho torage uni bin do jhanṭi sene sunduc gotena.

Khangē ado hilittekoko odokenteko nel baraketae. Khangē ado jotoakrege bako hathao dareadea. Adi leka arhoko santao-ledea, menkhan okatakre ho bako harao dareadea.

Khangē ado mit din do joto nateako cepetena, banma, Delabon sanam hor birte sahan agubon calaka. Ado sari sanam hor birte sahan agui lagitko calaoena, ar uni erveltet kuri hoko idi torakadea. Khangē ado birte calak calakte horre mittan mackunda baha dareko namketa. Arko nelket do adi baric baha akan. Adoko menketa, De noa bahabo tioklege, adobo calaka nahak. Khangē ado onko hilittekoge pahil doko dec gelak kana, ado barkakteko hos hosao nur godok kana. Adoko meneta, In do, na, ban dec dareak kana. Ado sanam nateage onkako menketa. Ado sesre uni kuriko metadea, Do mai, am dejektabonme.

Adoe menketa, Oko badae, in ho ohon dec darelena.

Adoko menketa, Mase ente, dec gelakme, pasem dec kange.

Ado sari jormotteko dhaka dekedegea; adoe decen khanko metae kana, Ma, nitok dom decentabona; dher titit nurhaitabonme. Ado noko hilitteko do janumko nam aguketa, ado ona darereko rampha esetketa, ar baber nam agukateko tolketa; ado ona dare cotregeko bagiadea, ado akoko calaoena.

<sup>14</sup> The machkunda tree, *Pterospermum acerifolium*, Willd., is a large tree, not common wild.

<sup>15</sup> The *Zizyphus Jujuba*, Lam., very common both wild and planted. The fruit is eaten; the branches are commonly used for making fences. The branches are full of sharp thorns (hence the Santal name, lit. thorn-tree).

full length, and said to her: "Now put the firewood upon me, and I shall presently wind myself round it and fasten it for you."

Then, truth to tell, she laid all upon<sup>9</sup> the snake; and the snake wound itself round the firewood and bound it tight for her. The girl then carried it on her head, and having reached home she put it slowly down near the fence; and as soon as she had put it down, the snake shot away towards the fence.

Then the wives of her brothers came out, and looked at her work. There was nothing they could conquer her with. They also tormented her in many other ways, but were unable to do for her in any way.

Then one day all the wives of her brothers took counsel together, and agreed upon the following, saying: "Come, let all of us go to the forest to fetch firewood." Truth to tell, they all of them did so; they also took their sister-in-law along with them. As they were walking along to the forest, they came to a machkunda tree<sup>14</sup> at the road-side; they saw that it was full of flowers. Then they said: "Come, let us first get down some of these flowers, thereafter we shall go on." Then first the wives of the brothers tried to climb; they only made a pretence of climbing, and were at once slipping down, and every one of them said: "I, girls, am unable to climb." All the wives of the brothers said the same; at last they said to the girl: "Up, girl, you climb up for us."

"Who knows," she replied, "surely I shall not be able to climb either."

"Do," the others said, "try to climb, perhaps you may manage to get up."

Then, truth to tell, they used force and pushed her up; when she had got up, they said to her: "Now you have got up for us, so throw a lot down to us." In the meantime the wives of the brothers brought some thorn-tree<sup>15</sup> branches and fixed these all round the tree, and having brought some string, they tied all fast, whereupon they left the girl there up in the tree and went away.

Ado onakate tin din badre cōn ado onko dadattekoe eae boehako seſetarena. Ado hijuk jōkheć onko koſako do ona baha dare butaregeko durupena, arko menketa, Hape, miť għari noa dare butarebo jiraulege. Ado sari sanam hoſ ona dare butaregeko durupena.

Ado khangē uni kuſi ma reñgećte roſ hō bae roſ dareak, ar se jivi ma menakgetae. Are nel orometkoge, menkhan, roſge tho bae roſ dareak kan. Ado onkoko durup akan jōkhećge uni kuſiak meť dak joro goťentaea. Ona meť dak do ekkalte maranić dadat dearege paſao goťena. Adoē men goťketa, Mase ya, deare neltiñpe, cele bae ićadiñ.

Adoko nelket, adoko metadea, Noa do, dada, abo hoſon māiak meť dak leka nelok kana. Adoko koyok rakapket khanko nel ham goťkedeā. Ado khangē ona janumko or ocoćketa, arko ārgokedeā. Ado taben khajarike lohoćketa ar guſ tuluc sipikateko emadea, ar daka dakko condaketa.

Ado taben khajariye jomket khan doe toñko nōkena, adoe roſketa; ar bañkhan pañil do bae roſ dareak kan tahēkana. Arhōko em juťucadea, ado jomkateye gitić jiraena.

Adoē bereten khan do ona darere cekateye dećlena, ar okoko rampha eſećledea, onako joťoe ļaiako kana. Ar pañilte ceť lekako santaoledea, onako hō joťoe ļaiatkoa. Khangē ado onko dadattekoe do ako akoren bañutteko uparte ādi bañiće edreyena, arko menketa, Durre! nui miť hoſgetabonae misera, cak nonka doko santaoede kana? Abobo hećen teſoñbo bañcaokedeā, bañkhan huteć nui do nondegeye rohoſ goćkoktabona. Abokoren aima do ādiko kumāyāgea; enđekhan abo hō onko do babo māyāwakoā. Senkate miťtañ kūibo laea, ar ona kūirebo dħaka nūrkoā; nui ceť lekako

After who knows how long a time her elder brothers, all seven, came there. As they were coming, the young men sat down at the foot of this flowering tree, saying: "Wait, let us rest a little at the foot of this tree;" and, truth to tell, all of them sat down at the foot of this tree.

Now the girl was unable even to speak on account of hunger, but she was still alive; and she saw and recognized them, but was entirely unable to speak. While they were sitting there, some tears of the girl fell down, and these tears happened to fall right on the back of the eldest of the brothers. "Hey, you chaps," he said, "look at my back, some one dropped something on me."

Having looked at it they said to him: "This, brother, looks like the tears of our little girl." They looked up and caught sight of her; then they pulled the thorn-tree branches away and brought her down, whereupon they moistened some parched and flattened rice, and having mixed this with molasses they gave her, and put rice on the fire to boil.

When she had eaten the parched and flattened rice, she was a little revived, and spoke; otherwise she was at first unable to speak. Then they gave her a little more, and when she had eaten, she lay down and rested.

When she got up again, she told them everything, how she had climbed up into this tree, and who had fixed thorns round the tree, so that she had to stay there. How they had previously tormented her, all this she also told them. Then her brothers became awfully angry with their several wives, and said: "What a pity, this is the only sister we have; why are they tormenting her in this way? Happily we came and rescued her; otherwise she might have shrivelled up and died for us here. Our women are utterly merciless; therefore we shall not show them mercy either. We shall go home and dig a well, and into this well we shall push them down; just as they have tormented this one, in the same

saset akadea, onkage ako hōbo santao halakoa. Bhala, ako dō cet lekako aikaua?

Ado joto boeha nonkako cepet thikena, sanam horoko hē hū baraketa, arko mepenena, Noako katha dō aperen aimaike then okoe hō alope laia, ar jāhāepe laiketa menkhan, endekhan uni dōe bhāi phutoka, ado uni hor dō boeha then khonbo laga nireā. Ado noako joto katha sanam boehako angocketa, adoko menketa, Men bhāi, noa katha endekhan alo etagoktabon. Ado sanam horoko menketa, Ohō etagoktabona.

Ado dakako jom baraketa ar uni kupi hōko emadea, ar bareā pea suiko emadea, ado borareko bhoraokedeā, arko metadea, Hilimteko tul akder nāhākle metakoa, unre nāhāk am dō noa suite khub leka paṭikom, ar bako tul ader khan nāhāk khuble humākkoa. Ado onkako sikhaukadea, ado borare bhoraokedete daṅgrareko ladekedeā, ado onde khonko uṭhauena.

Ado oraṅko tiokket khan uni bhoraō akade gōrē dō bai baiteko tul aṅgoketa. Ado otre dōhokate onko bahutkoko hōhoatkoa arko metatkoa, Ma noa bora dō ape aimai eskarte baṛe oraṅkte tul aderpe ar bai baitē dōhoepe. Alope giḍi goṭkaka, baṅkhan nāhākle humāk goṭpea.

Ado sariko hecena, ado tul ader jokhen bogeteye paṭiyetkoa, khab khabe soboketkoa. Khangeko dōhō goṭeta. Khange ado beṅget urickateko ruhetetkoa, metako kanako, Hako pako ader hōdpe, horoko hec botēckoka. Khange ado kurumututeko tul ader-keta, paṭik hō bako bataoletā. Ar onkoak ti dō sirō sorōe sobok māyāmketakoa. Adom adomko doko rak utarketa.

Ado khange boge judā duk suk kathako kupulik kana. Ado oka hābić banij beparko senlena, onako joto kathako laiatkoa.

way we shall also torment them and pay them off. I should like to know how they themselves will feel it."

All the brothers took counsel together and decided this; all of them said yes to it, and said to each other: "Don't any of you mention this to your women, and if any of you tell, he shall not be a brother of ours any more; such a one we shall drive away from being with us as a brother." All the brothers agreed to this, and said: "Have a care then, brothers, this matter must not then be altered among us." And all of them said: "Surely, it shall not be altered."

Then they had their food; they also gave to the girl; and giving her a couple of needles they put her into a sack, and said to her: "We shall presently tell your sisters-in-law to carry this inside; then you prick them to good purpose with these needles; if they don't carry it inside, we shall give them a sound thrashing." In this way they instructed her, whereupon they put her into the sack and loaded her on a bullock; then they started from there.

When they reached home, they lifted the sack in which they had put her carefully down. When they had put it down on the ground, they called their wives, and said to them: "Here, you women, carry this sack alone into the house, and put it carefully down; don't throw it carelessly down, else we shall give you a thrashing."

So, truth to tell, they came, and when they were carrying it inside, she pricked them awfully; she stabbed them deeply, and they would put it down at once; but their husbands looked steadfastly at them and scolded them, saying: "Take it in quickly; people might come." Then they exerted themselves and carried it inside; even though being pricked, they did not heed; and she pricked their hands so that they trickled blood. Some of them downright cried.

After this they asked each other for news, about how they had been going on and fared. The men told them how far they had

Ar ako hōko kuli ruar̄ket̄koa, ad̄o ako hō tin dinko tah̄ōkana, ar cet̄koko k̄ami hatar̄laka, onako joto kathako laiat̄koa. Menkhan uni kūriko santaolede katha d̄o ok̄oe hō bako laiyeta.

Ad̄o khangeko kuliket̄koa, Hop̄on m̄ai d̄oe okayena? Bale ŋele kan d̄o. Uni tite dakle n̄ūa.

Ad̄oko menketa, Gate son̄gete cele birte sahan āgui sen akana. Ad̄o onka cet̄ko c̄on end̄e p̄end̄eko lai barawako kan; menkhan thik d̄o ok̄oe hō bako laileta.

Ad̄oko menketa, Ape d̄o āur̄iakgepe meneta, birteye sen akana m̄ento. Menkhan ale d̄o aleren misera d̄o mackund̄a baha darerele ŋamkedetalea. Ape d̄o cedak̄ nonka āur̄iak d̄oe lai barayeta?

Khange ad̄o onko āimai d̄o cap cupko thirena, ekkalteko kek̄le-sē ut̄arena. Ad̄o ona bora khonko rara ōd̄okkede khan, bogete k̄aumāuko rak̄ ut̄arketa. Ad̄o onakate tayomte bogeteko ruhet̄ baraket̄koa. Khange cet̄ hō bako r̄or̄ dareata. Ad̄oko menketa, Ale d̄o beparle senlenre mīt̄tān muhimrele ḡok̄ k̄abul akata, bānma, mīt̄tān k̄ūibo laea ar ona k̄ūi d̄obo baplaea. In̄age katha d̄o. Ar onale mananket̄tege cele nui misera h̄ole ŋamkedetalea.

Ad̄o in̄a dosar hilok̄ khange k̄ūi lala ad̄oko ēhop̄ena. Khub bar arpa osarko ēhop̄ket̄teko la k̄andriketa. Khub p̄e purus amdaj c̄on kichu d̄o b̄artige c̄oko lakē. Ad̄o nasenak̄ ōlhant̄teko tiokkata, ad̄oko bāgiata.

Ad̄o khangeko nen̄daketa, bānma, Nīa phalna din hilok̄ d̄obo baplaea. Ad̄o sunum sindurkoko jūrāu baraketa, ad̄o en hilok̄ d̄o d̄omko āguket̄koa arko ru ocoyet̄koa. Ad̄o onko korako d̄o akoren

<sup>16</sup> See note 34 p. 270. The *cumāūra* is performed by moving one's hands backwards and forwards above the thing to be blessed or wished luck. When the ceremony is performed at the time of marriage, a flat basket with some rice, etc., is moved over the bridal pair.

<sup>17</sup> The *arpa* is the distance between the finger tips when both arms are stretched horizontally out, the natural fathom, not a fixed measure.

gone trading, and all this. They on their side also asked their wives; and these also told them how they had spent the whole time, and what they had been doing, all this. But that they had tormented the girl none of them told.

Then they asked them: "What has become of our little girl? We don't see her anywhere. We wish to drink water from her hand."

"She has gone to the forest," they replied, "together with her companions to fetch firewood." In this way they were telling them fibs, this, that and the other; but not one of them told the truth.

Then they said: "It is false what you say, that she has gone to the forest. We ourselves found our sister up in the machkunda tree. Why are you telling such falsehoods?"

Then these women became dumb and tongue-tied, they became at once speechless with fright. And when they had released the girl and taken her out of the sack, they made an awful noise and cried outright. Afterwards they scolded them awfully, and the wives were unable to say a single word. The men then said: "When we were away trading and had fallen into a dangerous difficulty, we made a vow and promised, viz., 'We shall dig a well, and we shall perform the ceremony of well-marriage<sup>16</sup> with this well.' This is what it is; and likely because we made this vow, we have also found this sister of ours."

The next day they commenced to dig the well; they commenced to make it two fathoms<sup>17</sup> broad and dug deep down; they dug fully three heights of a man<sup>18</sup> down, or perhaps even a little more; then they just reached moist earth, and stopped digging.

Thereupon they fixed a day, saying: "On such and such a day we shall have the marriage." They collected oil and sindur, and on the day fixed they brought Doms and made them drum. The

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<sup>16</sup> To measure height or depth the Santals use as a measure the height of a man standing with arms stretched straight up with fingers extended. It is about the same length as the arpa; this is called purus (from Hindi or Bengali purush, meaning man).



bāhuko metatkoa, Teheñ dō bae kicricēte bandenpe; ona kūi apan apin nāhāk miť dhaote cumāṛaepe. Inage apeak kāmī dō, ar bañkhan cet hō bale cumāṛa ocopea.

Adō sari onko dōm dō oṛak khonko ru idiketkoa ona kūi then dhabic. Adō ona kūi thenko tiokket khan dō ona kūi are areteko pante ocoketkoa. Adoko metako kana, Ma apan apin nitok dō cumāṛaepe. Adō khangeko cumāṛayet jokheṅge ako akoren bahu apan apinteko dhaka nūr goťkatkoa. Adoko ruar barayena, onko dō oṇḍegeko baḡiatkoa. Adō ona kūi katteko gaṇḍe ešetketa, adō tin serma uni kuriko santaolede, un serma hābic onko hō ona kūiregeko tahē ocoatkoa reṅgecētege, dak daka cet hō bako ematkoa. Adō ona din purāuen khan doko oṛ rakaṇketkoa.

Adō cabayena katha dō, in maraṅgea.

#### 88. Akele kirin̄ket koṛa reaṅ.

Sedae jugre, kathae, miťtaṅ raje tahēkana, ar uni rajren dō miť goťaṅgetaea koṛa hoṇon dō. Adō uni koṛa gidṛai metaea, E bābu, olok paṛhao dō ma se cetjoṅme. Adō uni gidṛa dō bae moṅeaka; diṇamge raj dō hoṇontete metaea, Mase bābu, olok dō cedme, alom kuṛhiāka; iṅ bañ hilok dō hapen cekatem aṣuloka? Onka dingeye bintiaea, eṇrehō uni gidṛa dō bae aṅjoma.

Khange adō tahen tahente tin din coṅ hoeyen, in dintege uni dōe juānena, ar bahu dō gidṛaregeko bahu akawadea. Raj hoṇon ma ente gidṛaregeko bahuakoa se baṅa? Onkage nui gidṛa hō huḍiṅ huḍiṅregeko bahu akawade tahēkana. Adō khangeye hara juānenre hō olok paṛhao katha dō dingeye sikauea.

<sup>19</sup> So lit.; the meaning is clothes that are used for festival occasions, but are not in daily use.

<sup>20</sup> See above note 16.

88 <sup>1</sup> To learn to read and write is deemed highly important by certain classes. The writer remembers to have seen in a First Reader (translated from Bengali) two sentences running something like this: 'If you learn to read and write, you will get eternal bliss;' and 'if you don't learn, you will get eternal misery.'

young men then said to their wives: "To-day dress yourselves in stored<sup>19</sup> clothes; then you shall all of you at the same time perform the blessing ceremony<sup>20</sup> at the well. This is what you have to do; besides this we shall not ask you to perform any other blessing."

Then, truth to tell, the Doms took them with drumming away from the house up to the well. When they had reached the well, they made the women stand beside each other along the brink of the well, and said to them: "Now all of you perform the blessing." Then, when they were swinging their hands in blessing, each man of them pushed his own wife down, whereupon they went home again, leaving the women there. Then they closed this well up, putting timber across; and as many years as they had tormented the girl, so many years they also let these women stay there in this well without food; they did not give them water or food, anything at all. When this time was completed, they pulled them up.

So the story is at an end; it is this much.

## 88. THE YOUNG MAN WHO BOUGHT WISDOM.

IN olden times, people tell, there once lived a king, and this king had only one son. He was always saying to the boy: "My boy, you must learn to read and write;<sup>1</sup> but the boy did not pay any attention to this; every day the king said to his son: "Do, my son, learn to write; don't be lazy; when some day I shall be no more, how will you support yourself?" In this way he daily exhorted him; but in spite of all the boy did not listen.

Then they lived, who knows how long a time it was, but as time passed, the boy grew into maturity; while he was yet a child, they had procured a wife for him. You see, for princes they procure wives while they are yet children, or is it not so? In this way they had married this child also, when he was very small. Now, although he had grown into maturity, his father daily urged him to learn to read and write.

Ado miť din do ať machae rořadea, adoe metadea, Henda bābu, am do ɔlok pařhao iń metama, enre hō bam mōņaka. Nōkōe nun marań disom iń hatao akata. Nonka lelhate do hapen cekate disom dom calaoa? Ar am dom raj hōpon kana; disomren mańjhi se mapańji, se pargana, des mańjhi, se jāhāetak rayotge, am then jāhān katha galmarao lağıtko hečlen khan do ceť lekam beohara, ar ceť lekam galmaraoa? Galmarao hō tho bam ceťoń kana, cekatem galmaraoa? Ar jāhānak lalis lağıtko hečlen khan, ceť lekam bicartakoa? Ar iń bań hilok do hapen noako katha do khaťige hoeokgea. Judi bam paťiauk kan khač, hapen tayomtem bujhaua.

Khange sari uni kořa do onako katha do mōņere gađaoadea, are men utarketa, Okako katha apuńe rořadiń, ona do sari kangea. Okoe tora katha ceť disomteń ođok calaka. Ado onka bujhaui barakate uni kořa do miť gańjiā ťakae bhoraoketa ar peā sona. Khange ado disomte katha ced lağıte ođok calaoena; ar ač baħu doe lai oťoadegea.

Khange ado calak calakte ađi sańgińe calaoena, enre hō, kathae, hořge bae űamko; enre hōe calak kangea. Khange ado miť din doe lańga machayena. Ona jokheč, kathae, miť hoř siok kane űel űamkedea; adoe menketa, Okoe tora uni hoř then cun thamakur iń jomlege. Onka menkate ado uni hoř thene calaoena. Ado cun thamakur hōkin jometa, ar galmarao hōe ehōpketa; adoe metae kana, Henda ho, bhala noakore okoko katha bađohi hoř menakkoa?

<sup>2</sup> lit. the company or collection of village headmen.

<sup>3</sup> The narrator enumerates the different men in authority in the country whom he knows. The first is the village headman; above him stands the pargana or overchief, who is supposed to look after a number of villages; between him and the village headman comes the des mańjhi, lit. country headman, an assistant of the pargana, also having separate authority. The ordinary village people are called rayot or tenants; they hold their land from the 'king' or landlord against paying an annual rent.

<sup>4</sup> The gańjiā is a knitted purse, long and thin, carried tied round the waist.

<sup>5</sup> The Santal way of using tobacco: a bit of a leaf is mixed with unslacked mussel-lime and chewed. Offering or asking for such tobacco is the general way they follow to get into conversation with people.

Then one day he spoke rather hard to him, and said: "Look here, my son, I tell you to learn to read and write; still you do not pay any attention to it. Here you see, I have acquired such a large country. Being such a fool, how will you in time to come administer the country? You are a king's son; if a village headman or all of them<sup>2</sup>, or an overchief, a country headman<sup>3</sup>, or some tenant or other should come to you to speak of any matter, how would you act? You are not learning to speak either, how will you be able to speak? And if people come with any case, how will you judge their case? And when I shall some day be no more, such matters will come to pass. If you don't believe it, you will understand what it is later on."

Then, truth to tell, these words made a deep impression on the young man, and he said outright: "What my father has said to me, that is all true. I shall without further delay start and visit countries, in order to learn," Having come to this conclusion, the young man filled a net-purse<sup>4</sup> full with money and three gold-pieces. Thereupon he started to visit countries, in order to learn; he told his wife before he left.

Passing along he travelled very far; still, people tell, he did not find anybody; in spite of this he went along. Then one day he felt fairly tired. Just at that time, people tell, he caught sight of a man who was ploughing, and said to himself: "Let me at once before anything else get some lime and tobacco<sup>5</sup> with this man." Saying so he went up to the man; they had lime and tobacco together, and also commenced to talk; he asked the man: "I say, I wonder whether there are any masters of speech<sup>6</sup> here in these parts."

<sup>6</sup> The word *katha baḍohi* is generally used about a fluent speaker or also about a fabricator of tales, who spins yarns, the ordinary meaning of *baḍohi* being 'carpenter', 'worker in wood'. Here the word is about equivalent to a man of knowledge.

Adqe mēnketa, Adom cekakoa katha baḍohi hōr dō?

Adqe mēnketa, In dō phalna disomren raj hōpon kanañ. In dō katha bañ baḍaete katha ced laḡit nun saṅgiñ disomteñ hec akana. Onate katha baḍohi hōr doñ khoj kana; se ente, amem baḍae khan dō, amge cetañme.

Adqe mēnketa, Hē, baḍae doñ baḍaegea, adom khusiak nāhi miṭ bar goṭaṅ in laikema, cecet sanayetme khan.

Adqe mēnketa, In ma cedgeñ menet kan, ar onate nōkōe nun saṅgiñteñ hec akana. Ado amge cetem meneta? Mostetem cetaña, se damem aḡuiña? Ona laime.

Adqe mēnketa, Mostete dō ohoñ cetlema, dam in aḡumea.

Adqe mēnketa, Acha, dam khan damgeñ emama. Tinaḡ katham cetañ, katha piche mimiṭ goṭaṅ sonaṅ emama.

Adqe mēnketa, Acha, tobe khan in cetama; aikhā khub aṅjom ṭhik idime; alom hiṛiña; disa dōhokam. Katha dō noa kana: am dom raj hōpon kana, am dō jāhāe then pera hōrokem calaka, se jāhāe mañjhi se pargana then, se jāhāe rayot thenge, adq unre maçi se parkom, se gaṇḍo, se paṭia, se jāhān bichanageko belam, ar oṇḍe duṛupko metam khan, ekkalte dō alom duṛupa; oka thenko belam, oṇḍe khon dō or ocoḡ nōgme, ar onare duṛupme. Inage katha dō. Deṇ, sona emañme. Khange adq miṭṭaṅ sonae emadea.

Adqe mēnketa, Acha, arhō miṭ kathañ cetam kana. Am dom raj hōpon kana; umokem calaka; bandre, se pukhrire, se gaḍare, se jāhāregem umok, mēnkhan ghaṭre dō alom umoka; begor

<sup>7</sup> lit. the word or story.

<sup>8</sup> We have no word for this kind of 'stool'. It is a piece of wood, fashioned a little, just big enough to sit on. It should be remembered that to a Santal (or most Indians) it is just as uncomfortable to sit on a high stool as for us to sit on the floor.

<sup>9</sup> A mat of straw.

<sup>10</sup> The word signifies something spread to sit on, may be a rug, a thin mattress or the like. The narrator enumerates all things that are used by Santals to sit on.

The other asked: "Then what do you want with masters of speech?"

"I am the son of the king of such and such a country," he replied. "As I do not know anything, I have come to a country so far away to learn. Therefore I ask for masters of speech; or if you yourself know, teach me yourself."

"Yes," he said, "I certainly have knowledge; and in case you are pleased with it, I might tell you one or two things, that is, if you want to learn."

The prince replied: "Naturally I want to learn; therefore, as you see, I have come so far. Then what have you to say? Will you teach me gratis, or will you charge me for it? Tell me."

"Gratis," the other one replied, "I shall certainly not teach you; I shall charge you for it."

"All right," he said, "if there is any charge to pay, I shall give this. As many things<sup>7</sup> as you teach me, I shall give you one gold-piece for each."

"All right," the other replied, "in this case I shall teach you; but mind, listen and pay close attention; don't forget anything; keep it in your remembrance. The matter is this: You are the son of a king; you will pay a visit to somebody, to some village chief or other, or to an overchief, or else to some tenant or other, then, when they place a stool or a bedstead or a piece of board<sup>8</sup>, or a mat<sup>9</sup>, or a rug<sup>10</sup> before you and ask you to sit down there, don't sit down at once; pull it a little away from where they place it for you to sit down, and then sit down on it. That is all. Out with it, give me the gold-piece." Then he gave him one.

Thereupon he said: "Very well, I shall teach you one thing more. You are the son of a king; you will go to bathe; you may bathe in a reservoir<sup>11</sup>, or a tank, or a river, or anywhere, but don't take your bath where people go down to fetch water; bathe

<sup>11</sup> The word translated 'reservoir' means a dam constructed by making an embankment across a depression in the land; a tank is an excavation on flat land.

ghatre umokme. Nēkē enēc katha dō. Dēn, sona emañme. Khane emadea.

Adōe metadea, Arhō mit̄tañ in̄ cetama. Am dōm raj hōpōn kana; am then jāhānak bicar laḡit, sē galmarao laḡit, sē māli mamla laḡit am thenko hijuka, sē amge onko thenem calaka, unrepe galmaraoa. Adō onko dōs sē mōrē hōr oka kathako rōr goṭae, ona baṛe senakme; am jidre dō alom tahēna; onkoak katha alom nehōttakoa, ona senakme. Ināge katha dō. Dēn, sona emañme. Khange adōe emadea.

Adō uni raj hōpōne mēnketa, E ho, sona tho jōtō cabayentiña, adō cet in̄ emama?

Adō uni hōre mēnketa, Tōbē dō cet lekatem ceda, cabayentam khan? Acha enḡekhan, mostēte mit̄tañ in̄ cetama.

Adōe mēnketa, Ma tōbē khan cetañme.

Adōe metadea, Ia, am dō raj hōpōn kanam; laḡiam kanañ, jāhān ghur̄i hako pako dō alom edre hōdoka, edre dō jōm ruar̄me baṛe; jāhānak hēlte, sē jāhāe lai cal kathate, sē rōr rōrte raṅgao-lenre hō, ēkkalte hat dō alom calaoa, edre dō jōm ruar̄ hatar̄me; dēṅe banar reak kathage aṅjōm pāhillem, ar am mōṅere ona dō gaṇḡōn pāhilme, enkhante jāhānak rōr̄me, sē hat calaome; kusurem ṇamle khan, hat calaome; ar bam ṇamle khan dō, ikā dapoṛkam; edrete hat bako calao hōda, edre dōko jōm ruar̄gea; ēk tekhar du tekhar dōko ikākōgea, bañte bañ jutok̄ khan jāhāṭakem bicara. Ināge

<sup>12</sup> Every landlord has a so-called cutcherry, court-house or office, and it is of very frequent occurrence that people come there with their cases, to let the landlord settle their disputes or judge between them, to get advice, and so on.

<sup>13</sup> The village council is sometimes called The Five, sometimes The Ten, it is the same thing. 'The Five', in Santali mōrē hōr, the five men, really means the village community. The name has possibly some connexion with panchayat, panch meaning five.

<sup>14</sup> lit. eat the anger back.

away from this place. There, that's the thing. Out with it, give me the gold-piece. Then he gave it to him.

Thereupon he said to him: "One thing more I shall teach you. You are the son of a king; people will come to you to have some dispute or other decided<sup>12</sup>, or to talk, or they will come to you with a lawsuit, or you will go to them; at such occasions you will talk together. Then whatever the council of the ten or of the five<sup>13</sup> will decide, agree to this; do not persist in having your own way; don't disregard their word; follow it. That's all. Out with it, give me the gold-piece." Then he gave it to him.

The prince then said: "Look here, all my gold-pieces have been spent; what shall I then give you?"

The man replied: "In that case how will you learn, when you have spent what you had. All right then, I shall teach you one thing gratis."

"Well," he said, "teach me then."

Then the man said to him: "I say, you are the son of a king; I am telling you this: at any time don't be quickly angry; keep your anger back<sup>14</sup>; if by seeing anything, or by any one's slandering tales<sup>15</sup>, or by talking and answering you should become angry, do not at once use force<sup>16</sup>; keep your anger back for a while; first listen to what there may be on both sides, and consider it in your own mind first; afterwards say what you like, or use force<sup>16</sup>; if you find any real fault, use force; if you don't, let the matter rest and don't trouble; people are not quick to use force in anger, they keep the anger back; once, twice they let them off; if there is no possibility at all of a peaceable settlement, then you may decide whatever you like. That is the thing. Now

<sup>15</sup> The Santals have a proverb: *Lai cal katha arec cal dak, haksoa*, a slandering tale (going round), water thrown (at one), pains. They do not approve of slandering gossip.

<sup>16</sup> lit. 'let hand go'; if it had been proper for a 'king', 'use one's fists' would have been a fairly literal translation.



katha dō. Ma, niā dō mosteteñ cetatmea, sonage cabayentam khan; ar bañkhan dō hutāñ arhōñ cetkema. Adōkin apan apinena.

Khange uni raj hōpon dō mōñe mōñeteye guni bhābik kana, Durre, nui hōr dō kañic kañic katharege joto sonae ere cabakidiña, bañdō sari katha kantae bañdō bañ. Arhō ac mōñereye mēnketa, Achañ biḍautaea.

Khange adō oñḍe khongeye ruar kana. Adō hijuk hijukte jomak cabayentaea. Khange adōe mēnketa, Okoe tora noa bjarre jomak in kiriñanrege. Adō ona mitṭañ bjarreye boloyena; adō huni nhui oñte noteko hōhōae kana, Dela ho nōñḍe, dela ho nōñḍe kiriñme; ar okoe doko metae kana, Acha bam kiriñ khan dō, hukā thamakur nūanme. Onkako hōhōae kana.

Khange adō mitṭañ dokanreye calao sorena. Khange adō bichānare durupko metadea, adō durup laḡite rakapēna. Adōe durup jokheḡe uni guruak kathae diṣa gotketa; adō ona bichāna oñḍe khone or ocok gotketa. Khangeye nelketa, kūiko aṭet loṭom akat tahēkana. Khangeye bujhauketa, Durre, in dō aḍi bañic in lelhagea; aloñ cetle khan huteḡ, dhorage teheñ doñ khañjo goḡkoka. Ohre, aḍi bhage guru kantiñae, khub jut kathae cet akawadiña. Adō jol pankoe kiriñketa, adō calak tuluc ona katha dō mōñe mōñeteye hudis idiyeta.

Calak calakte tin sañgiñ cōe calaoen, adō mitṭañ pukhriye ṇamketa; adōe mēnketa, Niā pukhrireye um barakate jol pan in jomlege. Khange adō pukhri ṭhene sen sorena, adōe diṣaketa, bañma, gurui mēn akawadiña, Ghaṭre dō alom umoka, begor ghaṭre umokme. Adō ona diṣakate begor ghaṭ sene calaoena; adō oñḍe kicričko moṭrako dōhō barakettēye um baṛayena, adō jol pan jom barakateye calaoena.

Khange ona gañjiā ṭaka dō oñḍegēye hiriñ otokata; adō tin-sañgiñ cōe calaoen khange adōe diṣaketa bañma, gañjiā ṭaka dōñ

<sup>17</sup> True to life.

<sup>18</sup> Foodstuff that does not need cooking.

this I have taught you gratis, since your gold-pieces are spent; if this were not the case, I might have taught you still more." After this they separated.

The prince was turning this thoughtfully over in his mind: "Dear me, this man has with tiny tiny matters fooled me out of all my gold-pieces; I wonder whether his words were true or not." Again he said to himself: "Very well, I shall test it."

Then he turned back from there. As he was coming along, his food came to an end, and he said: "I shall at once, before going further, buy some food in this town." Then he went into the town; and one here, another there were<sup>17</sup> on all sides calling out to him: "Come here, you, come here you, buy!" And some were saying to him: "All right, if you don't buy, come and have a smoke of tobacco." In this way they were calling out to him.

Then he went near to a shop; there they told him to sit down on a rug, and he ascended to sit down. Just as he was going to sit down, he suddenly remembered his teacher's words, whereupon he pulled the rug aside a little there. Then he saw that they had covered over and hidden a well there, and he thought: "Dear me, I am awfully foolish; if I had not learnt this, I should surely have fallen in and been killed to-day. Oh, it is a splendid teacher I have; he has taught me excellent things." Then he bought some foodstuff<sup>18</sup>, and as he was walking along, he was turning this matter over in his mind, remembering all.

Walking along, he came who knows how far; then he found a tank, and said: "I shall have a bath in this tank and have some food before going further." He went near to the tank; then he remembered: "My teacher has said to me; 'Don't take a bath at the place where all go to fetch water; bathe away from this place'." Remembering this, he went to where there was no such place, and having put down his clothes and bundles there, he had his bath, and after having eaten, he went away.

Now he forgot and left behind the net-purse with his money there; when he had gone some distance, he remembered: "I have

hiřĩnkeť. Adoẽ menkeťa, Begor ghaťreĩ dõholaka; ĵanić okõẽ hõ bako idi akattiĩa. Okõẽ toraĩ ruar calaka, pase dõ menakgetiĩ. Khange ado ẽdẽ khongeye ruarena. Sariye ñelkeť dõ, menakge. Khange ađiye rařkayena, adoẽ menkeťa, Khub bhale guru kantiĩae; huteć ghaťreĩ umlen khan dõ noa řaka dõ qõõĩ ñamlea.

Ado khange ẽdẽ khon calak calaktegeye ayupkeťa. Khange ado miťĩaĩ atoteye rakařena, ado gitić řĩaiye kuli barayetkoa. Ado khange joto hõrgeko metae kana, Ma hanko maĩjhiko řhen barẽ calakme, onko řhen dõ nãhãk bestem gitića; ađi osar piĩđã hõ menaktakoa. Khange sari ado maĩjhiko řhengeye calaoena. Adoẽ metako kana, Henda baba, gitić řĩãope araķkea?

Adoko menkeťa, Hẽ dõ hẽge, baba, ado nõķõẽ piĩđãkorege tho aikha řĩai dõ.

Adoẽ menkeťa, Ho piĩđare hõĩ besokgea nãhãk.

Adoko metadea, Am lekan mosaphir hõrge ona piĩđareye gitić akana. Ma ẽdẽkhan am hõ ona piĩđare barẽ gitićme.

Khange ado ona piĩđateye rakařena, ar uni paĩil hõr dõ busupkoe aťeť akat tahẽkana. Ona busupge thõra thuriye koekede ar ẽdẽye gitićena. Ar uni paĩiltinić dõ ĵugiye tahẽkana. Adõkin gitić barayen khange uni ĵugi dõ ẽdẽgeye goć dapõena.

Setak khangeko ñelkede dõẽ goćen. Khange uni raj hõpon hõko metadea, Hape, alom calaka; miťĩaĩbo galmaraolege. Ado khange maĩjhi dõ atoren sanam hõre jaoraketkoa, adoẽ metako kana, De bhala, ceťbo cekaea? Nukin bidisiã mosaphir dõ holanok nõdẽ gitić řĩão iĩ araķatĩkina. Adoẽ cekalen cõĩ, nõķõẽye goćena. Adobo ceka lekayea?

Ado ato hõrko menkeťa, Giđikae ma, cekayeabo baĩkhać? Adoko menkeťa, De okõeko mako giđiye ma. Khange ado bar .

<sup>19</sup> The procedure always followed by a village headman; he will act in consultation with the village people.

<sup>20</sup> So literally.

left my money in the net-purse." He said: "I put it down away from the place where people fetch water; perhaps no one has taken it. I shall at once go back; perhaps my thing is there." Then he returned from there, and he actually saw: there it was. He became very glad, and said: "It is an excellent teacher I have; if I had bathed at the water-fetching place, I should surely not have recovered this money."

Going away from there, he went until it became evening; then he went up to a village, and asked people for a place to lie down. All people said to him: "Go to the village headman's over there; with them you will be able to lie comfortably; they also have very broad verandas. Then, truth to tell, he went to the headman's people, and spoke to them: "I say, sir, would you let me have a place to lie down?"

"Well, yes, sir," they replied; "but mind, it is here on the veranda there is any place."

He answered: "Yes, I shall be quite well off also on a veranda."

Then they said to him: "A wayfarer like yourself is lying on that veranda. Please, you then also lie down there."

Then he ascended this veranda; the man who was there before had spread some straw out to lie on; he asked him for a little straw and lay down there. The man who was there already was a jugi, and when they had both lain down, the jugi, poor fellow, died there.

When it became morning, they saw that he had died; then they spoke to the prince also: "Wait, don't go away; we must first have a talk," whereupon the headman called all the village people together<sup>19</sup>, and said to them: "Let us see, what shall we do? These two wayfaring strangers I yesterday let have a place to lie down here; then something or other happened to him, who knows what, and, as you see, he has died; what shall we do with him?"

The village people then said: "Let him be thrown away<sup>20</sup>; what else shall we do with him?" Then they said: "Let us see,

hor̄kin mēnketa, Ok̄oe etak̄ hor̄ doko gidiyea? Ac̄ songerengeye gidiyea.

Ado inage sanam hor̄ko mēnketa, S̄ari unigeye gidiye ma; ar bae gidiye khanbo ado ocoyea.

Khange ado uniye mēnketa, In̄ dōn raj hopon kana, ohon̄ gidilea. Khange onkae mēnket̄ khanko ruhet̄ got̄kedeā. Khangeye thirena; adoe disaketa, gurui mēn akawadiña, Doşak̄ katha dō alom nehota. Khange adoe gachaoketa, Acha ho, alope ruhediña, gidiyegañ.

Ado s̄ariye idikedeā, ado mit̄tañ soḍokreye or̄ khañjo got̄kedeā. Khange arh̄oe mēnketa, Hapramkoko roṛa, bañma, Hor̄mo reak̄ bostor̄ doko ocok̄katakogea. Onka bujhaṅkate bhagwae or̄ ocok̄ket̄taea. Khangeye nel̄ket̄ dō, ber̄haete mit̄ ḍaṇḍa ṭaka menak̄tae. Khange ado in̄ ṭakae raṛawana, adoe mēnketa, Baña, guru dō khub bhage hor̄ kanae, khub kathageye cet̄ akawadiña. Khange ado inak̄tege tikinena, adoe um bar̄ayente ac̄ oraḱ sene moh̄ṇḍayena.

Ado calak̄ calak̄tegeye n̄indaṇena, ar apnar amda h̄o en̄ hilok̄ dōe tiok̄keta. Ghañ dō calak̄ sanayea, ghañ dō taheñ h̄o sanayedeā, du monok̄ kantaea jivi dō. Ado khangeye muruk̄ got̄keta, adoe mēnketa, Baña, bañ taheña; jāhā lekate teheñ dō oraḱgeñ sen̄ tioga.

Khange s̄ari ado n̄inda h̄o n̄indaṇi calak̄ kangea. Hor̄ gitić sara sat̄iñ khangeye tiok̄keta. Ado bae hoh̄o saḍeleta, hape hapetegeye bol̄o got̄ena. Ado akin̄ gitić oraḱ duar̄ ṭhene calaoen̄ khan dō mit̄ jor̄ panahi ar mit̄tañ tarwarē ona duar̄ ṭhenko dōho akate nel̄ nām̄keta. Khange tarwarē sap̄kateye or̄ boć got̄keta are hoh̄oketa, Henda ya, ok̄oe in̄ak̄ oraḱre dōe bol̄o akana? Ar̄ ona oraḱre dō uni koṛaren̄ baḥu ar̄ uniren̄ miserat̄, akinge hiliyeakin̄ gitić akan̄

<sup>21</sup> lit. 'make him pass water', a very common term.

<sup>22</sup> The bhagwa is a narrow piece of cloth passed between the legs and fastened in the waist-string in front and at the back.

who then can throw him away?" Two men then said: "Who else should throw him away? He who was with him shall do this."

All of them said the same: "Surely he will have to throw him away; and if he will not do so, we shall bring him to his bearings."<sup>21</sup>

He then said: "I am the son of a king, I shall not throw him away." When he said this, the others scolded him, whereupon he ceased speaking, and he remembered: "My teacher has said to me. Don't disregard what the council say's." Then he agreed: "All right, you, don't scold me; I shall throw him away."

Truth to tell, he took him away and pulled him down into a river-bed. Then he again said: "The Ancestors say: 'They remove the clothes of their bodies.'" Having come to this understanding, he pulled his waist-strip<sup>22</sup> off; then he saw, he had money all round his waist. Then he loosed it, and took the money and said: "There is no denying it, my teacher is an excellent man; he has taught me excellent things." By this time it had become noon; then he had a bath and started for his home.

As he went along, it became night; this day he also reached his own parts. Now he wants to go home, again he wants also to stay where he is; he was of two minds. Then he made up his mind and said: "No, I shall not remain here; somehow I shall reach home to-day."

Then, truth to tell, he walked along even when it was full night. When people had gone to bed and were fast asleep, he reached home. He did not call out or make any noise, but entered quietly. When he came to the door where he and his wife used to sleep, he saw that they had put a pair of shoes and a sword<sup>23</sup> at the door. Then he took the sword, drew it and called out: "I say, who are you who have entered my house?" Now in this house the young man's wife and his sister, these two sisters-in-law,

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<sup>23</sup> A supposed precautionary measure; the Santals will mention this as good; the writer has never heard of an actual occurrence.

tahēkana. Ado uni koṛae hohokeṭ khan doḳin beretena, ar divhekin jereṭkeṭa, ado uni kuṛiye menkeṭa, Iṭ hili, nitok do dadañe heṭena, in do haṇḍeṇ calak kana.

Khange onka menkateye oḍokok kan tahēkana. Khangeye nelkede do, tarware boḱkateye epel akat. Ado paḱ ruṛarena are menkeṭa, Oḍoklen khan nāhāk, dhorageye mageña. Ado menkeṭa, E dada, in kangeañ. Am bam tahēkante gitić goṛoae laḡit in heḱ akana, ar jāhāe eṭak hoṛ aloko boḷoḷka mente panahi ar tarware do duṛrele doḥo akata. Eṭak hoṛ doṇ bañ kana, amren miseram kangeañ.

Menkhan uni koṛa do baṅgeye paṭiauk kana, unaḱe nehōrok kanre hō. Arhōe metae kana, Noṭe oḍokokme, dada nāhī phada, in do bañ bataoa.

Khange uni kuṛiye bujhaṭkeṭa, Dhorage nāhāke mageña. Edreteye bul cabayena. Khange uni kuṛi do kicrić bhaṇḍureṇṭe dadattete udukadea; toḱe enae paṭiauenta.

Ado khange uni koṛa do guru reak kathae diṣa goṭkeṭa ar hūk hūke rakkeṭa. Aḍi baṛiće bhabnayena, ado menkeṭa, Guru do ṭhikgeye metadiña, edre doḱo jom ruṛaṛa mente. Nōḱōe huteć dhorageṇ khūnkea. Ado uni guru reak katha diṣa diṣate aḍi haḱiće rakkeṭa.

Onate ale Hoṛ hopon do daka jom jokheć gaṇḍoko belale khan do kaṭiće talañre hōle ghaskao nōggea.

Cabayena katha do, in maraṅgea.

<sup>24</sup> lit. lying down help. When a woman is temporarily alone, it is customary that some related woman goes to her and sleeps in the same room. It is a natural and needed precaution in the circumstances of the Santals.

were sleeping. When the young man called out, they both got up, and lighted a lamp, whereupon the girl said: "Now, my sister-in-law, my brother has come; I am going over to the other place."

Saying this she was on the point of going out. Then she saw him, he had drawn the sword and was keeping it high up ready to cut with it. Then she drew back and said: "If I go out, he will surely cut me." She called out: "My brother, it is I. Because you were not here, I have come to sleep here with her<sup>24</sup>; and to prevent any other people from entering here, we have put shoes and a sword at the door. I am not a stranger, I am your own sister."

But the young man would not believe it, however much she implored him. Again he was saying to her: "Come out here, brother or not, I don't care."

The girl then understood: "He will surely cut me down; he is drunk with anger." Then the girl tore off her cloth and showed it to her brother, then only he believed.

Now the young man remembered the words of his teacher and commenced to cry bitterly; he became full of grief and said: "My teacher told me what is right, that people keep their anger back. Surely I might have committed a murder here." Remembering the words of his teacher he cried for a long while.

What was told above is the reason why we Santals, when people at the time of eating place a board for us to sit on, push it a little, however little, to one side.

The story is at an end; it is thus much.



## 89. Barea bhāiādi reaṇ.

Sedae jugre, kathae, miṭṭan atore bar boehakin tahēkana. Ado bana hoṛkin bahu barawana; adokin gidar pidar barawan khan dōkin begar barayena.

Ado khange tahen tahente tin din badre con miṭ din dō cekate con jhogra kaphariukin ehōpketa; ado aḍi barić utka paṭkakin kaphariuena, ar dapal hōkin dapalena.

Khange huḍinić dōe raṅgaoente ato hōre jarwaketkoa. Ado ato hōr hečkateko galmarao barakattakinteko samjhao barakatkina, Men! teheñ khon dō aloben kaphariua; nēkēle solhokaben kana; arhō nonkaben jhograk khan dōle ḍaṇḍombena. Men! niā kathage disakaben. Ado enka men barakategeko beret calao barayena.

Arhō onakate tin din badre con arhō onkage kaphariu jhograkin ehōpketa; onkage unre hō aḍikin jhograyena. Ado huḍiniće menketa, Cet onka dōm ruhetediñ kana? Hōr jarwakatelañ ḍaṇḍom ocomea.

Khange sariye raṅgao gotente ato hōr jarwako laḡite calao gotena. Khange atoren joto hōre lai idiatkoa. Ado atorenko menketa, Teheñ dō nindayena, nitok dō bale galmaraoettabena. Ma gapa setakre arhō hečkate lai bara dohrawaleme. Ado enkako metade khan, uni dōe ruṇ calaoena. Ado onko ato hoṛko meneta, Nukin hōr dō eṅgate khub lekabon ḍaṇḍomkina, babon baḡiakina.

Ado sim rak khange dadattet dō ać bokot thene calaoena, adōe hōhō beretkedeā; adōe metae kana, Henda ya, alaṇ alaṇlaṇ laṛhaiyena,

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<sup>1</sup> The village people, presided over by the headman, called The Five or sometimes The Ten, sit in council, whenever called on, to settle disputes between the villagers. They can only impose fines; serious cases are supposed to be brought before the ordinary courts of law. The parties concerned are expected to give certain small sums to the villagers for their trouble, generally five four-annas (Rs. 1—4—0) each or the double. This money is now-a-days generally spent in beer. Formerly they bought a pig or other animal, and the whole village got a portion for each house.

## 89. TWO BROTHERS WHO QUARRELLED.

ONCE upon a time long ago, people tell, there were two brothers in a certain village. They had both of them married, and when they got children, they separated and set up separate households.

As time passed one day, who knows how long afterwards, it happened somehow or other that they commenced to wrangle and quarrel;\* they quarrelled awfully, raking up all kinds of old matters; they even came to blows.

Then the younger became angry, and called the village people<sup>1</sup> together; and these came and talked the matter over, and made peace between them, saying: "Take care, from to-day don't quarrel any more; here now we are reconciling you; if you again wrangle in the same way, we shall fine you. Take care, remember this." Having spoken words to this effect, the village people rose and went their several ways.

Some time afterwards, who knows how long after, they again commenced to wrangle and quarrel in the same way; then also they went beyond all bounds. The younger said: "What are you scolding me for in this manner? We two<sup>2</sup> shall call the people together and have you fined."

And, truth to tell, having become very angry he hurried off to call the village people together. He told all the people of the village from house to house, and the villagers said: "It has become night to-day; we are not going to talk your matter over now. Come again to-morrow morning and give us notice once more." When they spoke to him in this way, he returned home; and the village people were saying: "These two fellows, dash it, we shall fine them effectively; we shall not let them alone."

At cock-crow the elder brother went to the younger one and called him up, and said to him: "Look here, you, we two alone

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<sup>2</sup> Inclusive dual in threatening language.

ar am dō ona kathage ato hōr thenem lalisketa, adō ato hōr nāhāk bako dāḍomlaña? Adō nelme, in hōko dāḍomiña, ar ona reak adha am hōko agumea. Ar nelme, alaṇak cijge hōr nāhāklañ emakoa. Mase bujhaṭalañme noa katha dō thik in roṛeta se baña. Adō alaṇtelañ cabale khan, bañ beskoḱtalaña? Caḱ engate alaṇak cij hōr dolañ emakoa? Ina hōr emako nūtum poesage bana hōrlañ emōka, ar alaṇrengē mitṭaṇ bādhiḷaṇ kīrīnea inā poesatege, ar sanam eṅga hoṇbo jomjoña. Adō nonkale khan bañ aḍi beskoḱa? Adō mase bhala, roṛ ruṛṭalañme, bes in mēneta se baṛiḱ.

Adō uni bōḱottete mēnketa, Noako roṛ ma besgem roṛket; mēnkhan ato hōrge tho holareñ lai barawṭkoā, pase onko ceṭko metañ. Adō bako metaña, Hola ma aḍi jidem mēnet tahēkan, adō okorem jarwayeṭbona? Adō bam jarwabon khan, tisre hō amak katha dō oḥole basutletama. Onka nāhāk bako metaña?

Adō uni dadattete mēnketa, Acha, ona hō boḱegea; mēnkhan ceṭ leka inīñ metama, adō onka nāhāk ato hōr dō metakom, bañma, katha dō nonka kana: ato hōr dō ma jarwakom, ar onko jarwakate nāhākko kulimea, Cele phalna, ceṭ laḡitem hōhō jarwa akatlea? Adō mase laialem. Adō nāhāk am dō metakom, Iḷa baba, holanok ḷiñ bhāiḍi aḍi baṛiḱliñ jhogṛa akana, adō onateñ hōhō jarwa akatbona; adō mase bhala, ona barē bicarkataliñpe. Adō nāhāk unreko kulimea, Ceṭ lekaben jhogṛalen, ona reak oṛ phēḱ ma laime, toḱe nāhīle bujhautele bicāra. Adō mase bhala laialeme. Adō nāhāk unre am dō metakom, Onē babañ laiyeṭge coñ, holanok ḷiñliñ jhogṛa akana. Adō unreko mēna, Ma eṭhoṇ khon laime, ceṭ lekateben eḥoṇleta ar ceṭkobē roṇṇ akana, ona laime. Adō unre am dō nāhāk metakom, Ma baba ente, bujhaṇpe ape mōṛē hōrge, ceṭ lekaliñ roṇṇ akana, bicṛṭaliñpe; bicṛ ocoḱa mēnte.

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<sup>3</sup> Inclusive plural is used. The parties concerned are not excluded.

had a fight, and you brought this matter before the village people; now will not the village people fine both of us? See, they will fine me, and half of the amount they will fine you too. And observe, our property we shall in this way give to others. Please understand this matter of ours, am I speaking right or not? Now if we settle it between ourselves, would it not be good for both of us? Why shall we, dash it, give other people our property? The money that should be given to the people, let both of us give that, and let us buy a hog for ourselves with that money, and then both our families, all of us, will have a feast. If we did this, would it not be well? So now there, give an answer for us both, am I speaking well or the opposite?"

The younger brother then said: "What you there say is quite good; but yesterday I told the village people; what will these say to me? Will they not say, 'Yesterday you were very eager speaking to us; then why are you not calling us together? If you do not call us together, we shall never again take any notice of any matter of yours.' Will they not speak so to me?"

The elder brother then said: "All right, that is quite so; but speak to the village people just as I shall tell you, in the following way. Call the village people together, and when they have assembled they will presently ask you: 'Well, so and so, for what purpose have you called us together? Please tell us.' Then you say to them: 'Well, sirs, yesterday we two brothers had an awful quarrel; therefore I have called us<sup>3</sup> together; therefore now, please, settle that matter for us two.' Then they will ask you: 'Tell us in detail, from the very beginning, how you quarrelled; then only shall we understand and be able to settle your case. So please tell us.' Then you say to them: 'There, sirs, that is just what I am telling; yesterday we have had a quarrel.' Then they will say: 'Tell, from the very beginning how you commenced, and what you have said to each other, tell this.' Then you say to them: 'Yes, sirs, understand it, you village five, how we have

nōkōe in āgu jarwa akatpea; adō cetkolin rorōlen, ma bicarpe. Adō nāhāk onkam menle khan, cet hō okoko ceka darelea. Adō ruhet barakate nāhākko beret calaka. Adō inā tayom nāhāk alaṅ dō mitṭaṅ sukrilaṅ gojea, adobo jomea. Adō ene enkaṅ laiam kana; inā katha disakam; ināk khon barti dō alom laiakoa. Ma inākge katha dō. Do calakte lai barawakome jarwak laḡit.

Adō sari uni bokot koṛa dō ato hoṛko jarwako laḡit setak jokheṅ dōe calaoena; adō sanam hoṛe lai barawatkoa. Adō mit ghaṛi khangē ato hoṛko heṅ gad gadao goṭena; adō maṇi parkomko belatkote durup teṅgonko metatkoa.

Khangē adō onko ato hoṛ dō uni jajaorae senlen hoṛko kulikedeā, Henda phalna, cele, bābu, cet laḡitem jaora akatbona? Masē bhala, laile udukletam, tōbē nāhile baḍaea oroma jē kana bhuk duk, onam laile kathale baṅle bujhāua.

Adō khangē uni hoṛe rorkeṭa, Iā, baba, apege atoren pōc mitṭaṅ bicara baste in dōn āgu jaora akatpea. Adō onage bicarkataliṅpe, aliṅ eskarte dō baliṅ bicar ṭhik dareak kana; onate ape ato hoṛ in rak akawatpea.

Adō ato hoṛko menkeṭa, Masē bhala, laime cet lekan katha kana; ahjomle nāhile rōṛa.

Khangē adō uni hoṛe menkeṭa, Iā baba, holanok aliṅ bhāiḍige aḍiliṅ kaphariāu akana, adō onage ma phanḍaokataliṅpe; ona laḡitgeṅ āgu jarwa akatpea.

Adō ato hoṛko menkeṭa, Ma ente, lai idilem; cetkoe ruhet akatmea, laime; auri dō cet lekale bicara?

Adō uni hoṛe menkeṭa, Onē con babaṅ lai akawatpe, aliṅ bhāiḍiliṅ jhogra akana. Adō cet lekaṅ laiapēa?

had words together, and settle the matter. It is to have the matter settled that I have called you together; so settle what words we had.' When you speak in this way, they will certainly not be able to do anything. Then they will give you a scolding and go away. And afterwards we two shall kill a pig, and all of us have a feed. This is what I am telling you to do; remember it; do not say more to them than this. Well, that is all. Now go and tell them to come together here."

Truth to tell, the younger brother went that morning to call the village people together; he informed all; and a short while afterwards the village people came, crowds of them; they brought out stools and bedsteads for them, and invited them to sit down.

Thereupon the village people asked the man who went to summon them: "Look here, you so and so, well, young man, for what purpose have you called us together? Tell us that before anything else; then only we shall know and understand that such and such is the difficulty; only when you tell, when you state this, we shall be able to understand what it is."

The younger brother then said: "Well, sirs, you village-five, I have brought you together to settle a matter. So settle that for me; we two alone are unable to settle it properly; therefore I have complained to you."

The village people then said: "Well then, please tell what kind of a case it is; only when we hear this, we shall be able to say anything."

The man then said: "Well, sirs, yesterday, we two brothers had an awful quarrel; settle that for us; it is for this purpose that I have brought you together."

The village people then said: "Well then, tell how it went off; tell how he has abused you; how shall we be able to judge at random?"

The man replied: "Well, sirs, it is what I have told you; we two brothers have had a quarrel. How shall I tell you?"

Ado ato horko menketa, Hē sē babu, jhogra maben jhogra akange; ado ona reak or pheḍge tho bam laiyeṭa.

Khange ado uniye men ruarketa, Ma baba, hudis nampe; ente cet lekaliñ jhogra akana, ona do bape hudis nameta? Onate nōkōe in agu akatpea. Arhō ingeh laipe khan, enḍekhan okor oka lekape bicarettaliña? Ado ghaṛi hō ghaṛi inā katharegeko epeset kana.

Khange ado ato horko rangaoente bhageteko ruhetkēdea, Ia horge, or pheḍ bam lai khan, aṛigem jaora akatlea.

Are meneta, Bicartinpe.

Auri do engate oka lekale bicara? Or pheḍ namle bale roṛa. Ado nun hābiḱle tahēyena, ona reak den mañjan daka emokme; ona do ohole bagilema. Amem lai barawatle iate dole hecena; ar bañkhan jāhānak huteḱ bale kamikea? Den, mañjan daka dole agumegea arem emokgea.

Ado uni hore menketa, Cedak in emoka, baba? Oka hō bape galmaraolettina; auriakte do ohon emlepea. Hē, judipe galmaraole khan huteḱ, je kana dos reak leg, ona huteḱ in emkepea. Ona iate auriakte do ohon emlena, inate do jagepe metañ.

Khange ado bhageteko ruhetkēdea, ar ruhet ruhefteko beret calao barayena. Ado enko sen tayomge nukin do baḍhiakin goḱkedetekin jel dakawatkote ako sanam hor aḍi raskateko jom nūketa. Ado uni dadattete menketa, Nelketam ya, bud in cetatmete balañ bacloaena? Ar bañkhan huteḱ nāhāk horgelañ ajokekoa.

Ado cabayena katha do, in marangea.

<sup>4</sup> Lit. thinking find.

<sup>5</sup> The motive underlying the supposed action of the elder brother is one that may be heard urged against 'going to law'. The whole proceeding is what the Santals style phepra, perverse and dishonest. They will laugh at such a story; but if a man would attempt such nonsense, he would not fare well and would have to smart for it afterwards.

The village people said: "Quite so, young man, you have had a quarrel."

He answered back: "Please, sirs, think it out; are you not thinking out<sup>4</sup> how we have quarrelled? Therefore, as you see, here I have brought you. If I shall again tell you, why, how are you then judging between us?" Again and again they were arguing this very matter.

Ultimately the village people got angry and scolded him a good deal, saying: "You unspeakable fellow, if you will not tell us the case from the beginning, it is for no purpose at all that you have called us together."

"Judge my case," he said.

"How are we to judge at random, dash it? Only when we have heard the whole from the start, we shall be able to say anything. Now we have stayed here up to now; for that give us our midday meal; we shall not let you off this. We came because you told us; otherwise should we not have been able to do some work? Out with it, we charge you a midday meal, and you will have to give this."

Then the man said: "Why should I give, sirs? You have not decided anything at all for me; I shall certainly not give anything for nothing. Yes, if you had settled anything, I should of course have given you what the council have a right to. Therefore I shall certainly not give you anything for nothing, you may say whatever you like."

Then they scolded him violently, and whilst scolding they got up and went their several ways. After these had gone, the two brothers killed the hog and gave their people meat-curry and rice, and all of them ate and drank with great joy. The elder brother said: "Did you see, young man? I taught you how to act, and were we not rescued thereby? If not, we should now have been feeding other people."<sup>5</sup>

So the story is ended; it is thus much.



90. Mit̃ṭaṇ tili haṛam ar uniren hoṇont̃ṭko reaṇ.

Mit̃ṭaṇ tili haṛame taḥēkana, ar uni haṛamren dō mōrē goṭeḥ hoṇonko taḥēkantaēa. Adō onko jōṭo koṛae baḥuaṭkoa, adō mit̃re taḥen taḥente ḍher dinko taḥēyena, enre hō unkin haṛam buḍhi dō begarok̃ reak̃ kathage bakin ror.

Adō onkage mit̃re taḥen taḥentege onko koṛako doko chaona paonawana; adō uni haṛamren kiminko doko aṛisok̃ kaṇa. Adō ako akoren heṛelkoko metakoa, Ma, ayo babatekin dō galmaraoakinpe, tin din mit̃re dōkin dōhōboa; adō babo bagarok̃, sē nonka mit̃regebo taḥena? Ma, noa katha galmaraoakinpe, ayo babatekin dō.

Adō onko koṛakoko mēnketa, Mit̃re dōpe mōkoṇente onka dōpe mēneta?

Adoko mēnketa, Hē, mōkoṇ hō mōkoṇ, baṇ hō baṇ. Adō ente mit̃rege jaejugbo taḥena?

Adō onko koṛakoko mēnketa, Achale galmaraoakina eṇḍekhan.

Adō sari ayuṇ jōkheḥ jōṭo hoṛko jarwa baṛayenkhan, adō onko koṛako doko ghōpketa, adō apatt̃ṭko metae kana, E baba, ale dō mit̃ṭaṇ galmaraoale diṣa akata, aṇjomkatalem.

Adō uni apat haṛam dōe mēnketa, Ceṭ lekan katha kana ya? Ma rorpe.

Adō koṛakoko mēnketa, Bes katha coṇ, baṛic̃ coṇ, eṇtem aṇjomle nāhi.

Adge mēnketa, Aṇjomettapegeaṇ, rorpe.

<sup>1</sup> Tili, as the Santals pronounce the Bengali telli, a caste whose principal occupation is to press oil.

<sup>2</sup> The separation of brothers is a great problem also with the Santals. It will be understood from this story that also their ideal is that all should live together so long as the parents are alive. Very frequently this living together leads to, much ill-feeling, due to the inability of the strange elements, brought in by the marriage of the sons, being able to hit it off together. The daughters-in-law and their children feel the need of being able to have their own establishment.

It is the father who has to give the permission to separate; he calls in the village people with the village headman; with the assistance of these all lands

## 90. AN OILMAN AND HIS SONS.

THERE once lived an old oilman<sup>1</sup>, who had five sons. He procured wives for all his sons, and, living together in one household, a long time passed; still the old man and his wife never mentioned a word about setting up separate households<sup>2</sup>.

Living together in this way the young men had children born to them, and the old man's daughters-in-law were feeling worried, and they spoke to their husbands, saying: "Do speak to mother and father, how long will they keep us in one household? Shall we not be separated, or shall we live on like this together? Do speak to mother and father about this matter."

The young men then asked: "Have you become tired of living together, since you say this?"

"Yes", they replied, "both tired and not tired also. Shall we then eternally live together in one household?"

The young men then said: "All right, we shall speak to them then."

Then, truth to tell, when they had all come together in the evening, the young men took the matter up and said to their father: "Father, we have bethought ourselves of a matter which we must have a talk about; listen to us."

The old father replied: "What kind of matter is it, boys? Out with it."

The young men replied: "May be it is a good thing, may be it is bad; you must hear about it first."

"I am hearing," he said, "speak."

and properties are divided into as many equal shares as there are sons, plus the father. The father keeps one share, the sons get one share each. Daughters do not inherit or get anything, but at the time of marriage a 'calf' is generally given to them; if there are any unmarried girls at the time of separation, they get a 'calf'.

Ado onko korako menketa, Katha do cet ho ban; ale do begar ocokle nam kana. Tin din mitre dole tahena? Ado bam begar barakalea? Ina do apan apinte gidrakoko dak mandi barawakotakoa. Nekē niā kathale disa akata, adi utar do ban, niage hujhame.

Ado uni harame menkettakoa, Henda ya, engam tite do bape bik kana se?

Adoko menketa, Bi dole bik kangea.

Tobe do endekhan cedak onka dope roreta?

Adoko menketa, Ente endekhan banle rora? Am monete ma bam begaretle, onatele ror sadeketa. Ado apan apinte bale ghorkornajona? Onatele ror sadeketa. Ado de, amge cetem meneta?

Ado harame menketa, He ya, badaeyetgean: bahuko ya bako bik kantapea, enre ho in do ban begarpea. Ado onkae men barawatko khanko thir barayena.

Ado morē turui māhā khangē arhō ona begarok kathageko ehoketa. Khangē ado uni harame menketa, Acha ya, begarok adi hāspe metak kana. Den endekhan bar moka jelaṇ kaṭ ar bar tite tohōṇ puraukak aguipe. Onareṇ biḍaulepege, endekhan in begarpea; ar bankhan do ohon begarlepea.

Khangē sari in maraṇ kaṭko agu gotketa, ar tala racareko dho gotketa; adoko metadea, Nōkōele aguketa.

Adge metakoa, Ma se bhala, okoe tinakpe darea, noa kaṭ judipe raputketa menkhan, endekhan in begarpea. Ar judi banpe raputketa menkhan, endekhan do ohon begarlepea.

Adoko menketa, Den tho ya, tēngoc agui ma, mak raput gotka ma.

The young men then said: "It is really nothing; we only want to set up separate households. How long shall we live together? Will you not separate us? In this case they will be able to prepare food for their own children separately. This is what we have bethought ourselves of; it is not much; think this matter over."

The old man then spoke: "I say, boys, don't you get your fill by your mother's hand, or how?"

They replied: "Certainly, we are satisfied."

"Why then are you talking in this manner?"

"Should we not speak then?" they replied, "you do not think yourself of separating us; therefore we have mentioned it. Should we not each one of us separately acquire what we need for the household? It was therefore that we mentioned it. So let us hear, what do you say?"

The old man then said: "Yes, boys, I know what it is; your wives are not getting what they want, boys; still I am not going to separate you." When he had spoken to them in this way, they did not say any more.

When five six days had passed, they again started this matter of being separated. The old man then said: "All right, boys, to be separated you think is great fun. Find and bring then a piece of wood, two cubits long, and so thick that you need both hands to hold round it. I shall first test you with this, and then I may separate you; and if you do not stand the test, I am not going to separate you."

Then, truth to tell, they brought a piece of wood of this size, and said to him: "See here, we have brought it."

"Now then," he said, "I shall like to see what strength each of you has; if you are able to break this piece of wood, I shall separate you; but if you are unable to break it, I shall not do so."

"Come, you fellows," they said, "let an axe be brought; then it may be cut into pieces in a trice."

Ado uni harame menketa, Baña, pahil do petejte; se mocraote, se lebedte, se thajate bare, se jähā lekatege ape darete rapudpe. Ado bape raputle khan, nāhāk teŋgocte hōn hukumapegea.

Ado khangē sari eke ekete ona raput lagitko jhūkena, enre hō okqe hō bako raput dareata. Khangē ado babar horcateko jhūkena, enre hō bako leteć dareata. Khangē adoko thir dorokena.

Ado harame menketa, Cele ya, letećketa sepe baña?

Adoko menketa, Bale leteć dareata.

Adoe metatkoa, Apepe mōrē hora, ar in lagaete turui horbo hoeok kana. Ma endekhan do turui paragpe noa kať do.

Khangē sari ado ona kať doko turui parakketa; ado mimit gotań patarake haťin barawatkoa, ar mitań do ace hataoketa. Adoe metatkoa, Mase bhala, nitok do raput gelaepe, raputkea sepe bań?

Adoko menketa, Oh! raput bańkhanle cekaea? Enań do moťa kaťem metale kan khan, ma rapudpe mente, un marańak do bhala, cak rapudok? Nit ma mit gharitele raput gotkea.

Adoe menketa, Ma se bhala, rapudpe. Khangē ado apan apinko peteć coak bara gotketa. Khangē ado uni harame menketa, Cele babu, noa kať rapud in metatpea. Ado noa kať khon cetpe bujhauketa?

Onkoko menketa, Ale do bale bujhaű dareak kana, cetko con hana nha bhedem laiyet. Ale do ma tho begarkaleme. Ale do bhed bhad cet hō bale bađaea. Ale do lelha bhucun końka bhūia kanale. Begar ocokle nam kana: inagele bađaea.

Ado uni harame menketa, E babu, noa kať reak bhed bape bujhaűet khan doń laiape kana. Bujhaűatabonpe; helpe, ona kať auri paragre do okqe hō bape raput dareata; ar parak haťinkeť khan do algatepe raput bara gotketa, Onkage abo hō goťa kať

<sup>3</sup> The word translated 'rustics' is the name given to a semi-hinduized aboriginal caste, the Bhuyas, whose name means something like 'belonging to the soil'. It is here used in a deprecatory sense.

The old man then said: "Not so; first try to break it by bending, or twisting, or stamping, or kicking, or in any possible way with your own strength. If you are unable to break it, then I shall order you to use also the axe."

Then, truth to tell, they one after the other vigorously tried to break it; but in spite of all exertion none of them was able to manage it; then they gave it up, what else could they do?

"Well, boys," the old man asked, "did you manage it or not?"

"We were unable to do it," they replied.

Then he said to them: "You are five, and when you count me, we become six persons. So now then split this log up into six pieces."

Then, truth to tell, they split the log into six pieces, and he divided the split pieces between them, giving them each one, and one piece he took himself, whereupon he said to them: "Now at it; now try to break it; do you think you will be able to break it or not?"

"Oh," they said, "what should we do else than break it? When you told us a while ago to break the thick log of wood, how would it be possible to break anything so big? Now we shall break this in one moment."

"At it then," he said; "break it." Thereupon each one of them at once snipped their piece off. The old man then said: "Well, young men, I told you to break this piece of wood. What have you now understood from this?"

They replied: "We are unable to understand anything you show us, whatever it may be. In any case, separate us. We know nothing, neither sense nor meaning. We are foolish, stupid, witless rustics<sup>3</sup>. We want to be separated; that is what we know."

The old man then said: "Young men, as you do not understand the inner meaning of this piece of wood, I shall tell you. Understand this: see, before you split the log, none of you was able to break it; and when it had been split up into pieces, you easily all of you broke it. Similarly we too are like the whole

leka miť then dō aema jinis nēlok kantabona, ar nāhākbo begarle khan dō, sanam chir chaťuroktabona, ubla đublaťepe reŋgejoka. Nēlpe, nitok dō okoe nusibte coŋ abo oraťre cij basa akan, ona ape dō bape bujhaueťa. Ar nēlpe, abo joťo apa hon mitrebo taheŋ khan, eŋdeťkhan aboren baťiri se duśmaŋ jāhāe abo tulucť thokko lagaole khan, onkobo hať dareakoa. Ar judi abobo apan aťinlen khan, eŋdeťkhan cekatebo hať dareakoa? Eke ekeťe coŋ aboko haťbon. Ma se bhala, bujhaťatabonpe, noa katha dō thika se baŋ.

Adoko meŋkeťa, Noako katham roťeť ma saťi kange, paťiauk kangeale, aťuri dō bam roťeťa; meŋkhan do begarkaleme baťe, na honeť sanam hoť noŋdegele taheŋa. Ar cij baťut bam haťiŋalere hō, celanteť emalem, inare arať sakamkole teke baťajoŋa.

Ado uni haťam ať moŋe moŋeťeye guni bhābiyena are meŋwana, Durre, noko koťa dō aťiťeťko koŋka cabayena, unak man kathaŋ galmaraoaťkore hō bako bujhauleťa. Achaŋ begarkakogea. Ekeŋ celaŋ eskar iŋ emako khan nāhāk hoťko roťa. Metaŋako, Nui haťam dō aťiye ciťaťgea, unak cij baťut menakre hō, hoťonteťko dō ekeŋ tiťeye begarkaťkoa. Nui dō aťi paťi haťam kanae. Onka nāhāk hoťko roťa. Acha, jage hoeok, dohoťere hō baŋre hō, eŋre hō somangeŋ haťiŋakoa.

Onka bujhať baťakate ado sanamakge bara baťiťeye haťiŋaťkoa, ado apan aťin oraťke cijko idikettaťkoa.

Ado taheŋ taheťe tin serma badre coŋ arhōko reŋgeťena, jomať baŋ juťauako, kicrić hō baŋ, ado aťiko bhabnayena. Ar unkin haťam buđhikin hō dať maŋđi hō baŋ juťauakin.

<sup>4</sup> The word *basa* is used about temporarily taking up one's abode anywhere.

<sup>5</sup> The expression *arať sakam*, lit. *vegetables leaves*, is commonly used about the stuff from which the Santals make their curry.

log; when we are together in one place, much property is seen belonging to us; if we now set up separate households, all ours will be scattered; you will squander it and become poor. See, by some fortune or other goods have now settled<sup>4</sup> in our house; this you do not understand. And see, when all of us, father and sons, stay together, then if our enemies or any one who hates us should pick a quarrel with us, we shall be able to vanquish them. But if we are separated, how should we be able to vanquish them? They would do for us one after the other separately. So now then, think our case over, is this I say right or not?"

They answered: "All that you say is quite right; we believe so, you do not talk nonsense; but please give us separate households; in any case we shall all remain here; and even if you do not give us our shares of the property, give us the cooking-pots; in this we shall cook vegetables and leaves<sup>5</sup> for ourselves."

The old man then became distressed in his mind, and said to himself: "What a pity, these young fellows have become utterly foolish; words so full of meaning I have spoken to them, still they do not understand. Very well, I shall let them have separate households. If I now give them only the cooking-pots, then people will talk. They will say about me: 'This old man is a great miser; although he has so much property, he has let his sons set up separate households empty-handed. He is a very stingy old man.' In this way people will talk. Well then, whatever it may be, whether they will receive it or not, still I shall divide all and give them equal shares."

Having come to this conclusion he divided all his property into equal shares and gave them, and they took each of them what they got of property home to themselves.

Living on then, after some years, who knows how many, they again became poor; they had not sufficient food, no clothes either, and they became full of anxiety. And the old man and his wife had not enough to support themselves either.



Ado mit din do joto korako ar bahuko mit mitteye hoho jaoraketkoa, adoe metako kana, Cele beta, bujhakettabonape, cet hal hoeyentabona? Haram hōrak katha nehōt do bañ bogea. Nelpe, ape do apekoren bahukoak kathape senata; onate nonka harkhet dōbo nam akata. Ona bare ape monre bujhaū kandhaota-bonpe. Ar mitān in kudumape kana, ona reak bhed bhaṅgaota-bonpe. Adoe kudum gotketa: Kudum kurit kurit, Ponea kūi menaka; pea kūi do khaligea ar mitān kūire do perec dak menaka. Ado ona dak lokate noako penē kūirem dulle khan, joto kūige perejoka. Ar noa kūi khali taheñ ar onako perec taheñ jokhec onako kūi reak dak noarem dul khan do bañ perejoka. — Ado mā rorpe noa reak bhed do cet kana. Ina laiañtabonpe.

Khange tho adoko as basaoena, adi dhabicko tirup thirena. Ar uni haram doe metako kana, Ma lai gotāñpe. Khange adoe metako kana, Bape rorēt khan do añjompe. Inin laiape kana: ponea kūi do noa kana, bañma, mitān haramren ponea hoponko tahēkantaea; adō auriko begarokre do uni haram hōrge joto garosti hore asuletko tahēkana. Adoe begar baraketko khan do, uni haram hōr do onko ponea hopon menakkotaere hō, adō adi baric reñgec-teye harkhetok kana. Onko hopontet auriko harakre do ona kūi dul perej leka onko korakoak lace bi ocokettakoa; adoko bhina barayen khan, uni haram reak lace bako bi dareatae kana. Asol do noa kana, bañma, uni haram do dak mañdi okoe hopon hō bako emaea. Onate noa khisa doe rorkefa. Onka leka nelpe, ape hō nun din do cekakote con ingēñ dōhoketpetepe hara buruyena, reñgec te hō bañ kosto ocoletpea. Adon begar barakatpe khan, okoe hō dak mañdi do bape eman kana. Inage bujhautabonpe.

<sup>6</sup> When Santals give out a riddle, they always commence as here. I have never been able to get an explanation of what is really meant by these words. The kite is a constant trouble to the Santals; it comes suddenly, swoops down and carries a chicken away. It may possibly be a way of saying: be quick to tell the meaning, else somebody else may do it before you.

Then one day he called all the young men and their wives together, every one of them, and said to them: "Well, my sons, have you understood our case, what circumstances have become ours? It is not good to disregard the word of an old man. See, you listened to what your wives said; thereby we have got into such difficulties. Now turn this over in your mind, and find out what it means. And I am giving you a riddle to solve, tell me its meaning. Then he named the riddle: "A riddle, the kite, the kite<sup>6</sup>: there are four wells; three wells are empty, and one well is full of water. If you draw water from this and pour it into the three others, all the wells become full. But when this well is empty and the others are full, if you draw water from them and pour it into this one, it does not become full. So now say what this means, tell me."

They became utterly perplexed; for a long time they were sitting quiet with bowed heads. The old man said: "Be quick now and tell me." Then he said to them: "As you do not speak, listen. I am telling you the meaning, this is the four wells: A man had four sons; before they separated, the old man was supporting all the people in the family. Then when the old man had given them separate households, he was suffering awfully from want, although he had these four sons. Before the sons grew up, he filled the stomach of these boys full, just as they filled the wells; but when they parted from each other, they were unable to fill the stomach of the old man. The real thing was this: none of his sons gives the old man any gruel; therefore he spoke such vexatious words. In the same way you see, so long a time I kept you also somehow or other and you grew up; I never let you suffer hardship from hunger either. Now after I have given you separate households, not one of you has been giving me even gruel. Understand what this means to us."

Ado khange onko korako do adi lajaoko aikauketa. Ado arhoko mit ruarena, arko menketa, Ayo babatekin jivet tahe bhor do okoe ho babo begaroka. Ar nukin bañ hilok do apan apinbo dandha barajona; menkhan unkin jivet bhor do mitregebo tahena.

Inage katha do. Cabayena nitok do; in marangea.

### 91. Mit hor tarupe bahuade rean.

Sedae jokhen, kathae, pe pon hor mitan atore bahu nelko sen akana. Ado mitan kuriko nolaolede tahkana. Ado ona atoren mit hor girhor sapkateko metadea, Delabon ho, uni phalna hopon kuribo nelea, ar jutlen khan do, nahak amge ghotokdar dle sapmea.

Ado uni hor hoe menketa, Acha, delabon endekhanbo kulikoa.

Ado sari onka menkate uni kuritekoak orakteko calaoena. Ado okoe kuriko menlet, uni kuri eskarge orakre doe tahkana. Ar onako kuliye jokhenge mitan dosra kuri ho ondege ajareye hecena; ado uni kuri doe thir akangea. Ado uniko menet kurigeke kuliye kana, Henda mai, apum doe okayena?

Adoe metako kana, Apun do, baba, dak dakrame sen akana.

Ar engam do, maiye okayena?

Adoe metako kana, Engan do, baba, mit hor khon bar horko lagite sen akana.

Khange ado onko hor do bako bujhalette cet ho bako ror ruareta. Ado un jokhenge uni ajare kuri doe ror gotketa, O

<sup>1</sup> This story has interpolated a variant of the story of the leopard and the marriage broker; it contains an addition to this and so much other matter, characteristic of the Santals, that it deserves to be rendered.

<sup>2</sup> When a marriage is to be arranged, the first thing is naturally to get some idea what the prospective bride may be; they do not, however, as the story reveals, go very deeply into the matter. As a rule it is done as follows: when the marriage broker has found what he thinks is a suitable girl, and has got the consent of the girl's father for a possible union, some people from the boy's village (generally his father included) go to the girl's village and are permitted to see the girl

Then his sons felt greatly ashamed, and they moved together into one household again and said: "So long as mother and father live, we shall none of us separate. The day when they are no more, we shall look out for ourselves; but so long as they live, we shall stay together."

That is the story, it is at an end now; it is this much.

### 91. ABOUT A MAN WHO PROCURED A WIFE FOR A LEOPARD<sup>1</sup>.

IN olden times, people tell, three four men had once gone to look at a bride<sup>2</sup> in a certain village. There was a girl whom they had estimated would be suitable. Then, laying hold of a man in the village to act as a guide, they said to him: "Come along with us, you, let us have a look at so and so's daughter, and if it turns out well, we shall lay hold of you to be our marriage broker."

"All right," the man replied; "come along then, and we shall ask them."

Then, truth to tell, after this talk they went to the girl's parents' house. Here the girl whom they had thought of was alone in the house. And at the time when they were asking the girl, another girl came there to gossip; but she was keeping quiet. Then they were asking the girl they had in view: "I say, girl, what has become of your father?"

She replied: "My father, sir, has gone to meet the rain."

"And what has become of your mother, girl?"

"My mother," she answered them, "has gone, sir, to make two persons of one."

As they did not understand the meaning of this, the men did not say anything in reply. Then the girl who had come there

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moving about in the company of two other girls, she being always between the two others. In this way they 'see the bride'.

hae, bhala nondegen tengo akan, nete mit ser kaskom don rit pitetkea. Ado enka ror otokate khangé uni kurí dō ako orakteye beret calaoena.

Ado noko hor dō ako motoreko mepenena, Ote, unige adiye kamia, unigebon idiyea, uni dō mit gharitege, kathaeye kamia. Ado onka menkateko beret calaoena. Ado uni ajare kurige bahuye reakko gotaketa, ar uni horge raebarko dhuraukedeá. Adoko meneta, Henda ya bhala, uni kurí dō engat apat reakbon kuliledeá, ado mit hor khon bar hor ar dak dakrame metatbona. Bhala noa dō cet katha kana? Ado okoe hō bako hudis nam dareata.

Ado ako orakre senkate akoren aimai then ona kathage lahareko lai gotaketa, arko menketa, Ma se bhala, laialepe noa dō cet katha kana. Bahu nelle senlena, unre noa katha dō uni bahu kuriye rorleta. Ado bale bujhaulette cet hō bale ror ruaradea.

Ado uni khamid aimaiye menketa, Cekate bape bujhauleta? Noa ma adi bhale katha cōe metatpe; apat dō sauri iroke sen akana, ar engat dō dal rit. Noa katha cōe laiatpe; cekate bape bujhauleta?

Ado kathae, onko herel dō onkako ror ocoyen khan, arae oroko cahap baraketa. Khangé ado eneko landa baraketa, ado bahuko nelkede reakko lai barawatkoa.

Ado uni raebor horge onte notē katha dōe idi aguyeta. Ado ona horre oka then con bir nōkgea. Ado mit din dō raebor hō raebor katha idi lagit ar ako hō jomak banuktakote uni khamid hor thoṛa thuri jonḍra emae lagite bhorsawade tahēkante, uni raebor hor dō mittan gōṛēye idi torayet tahēkana. Ado kathae, ona bir thenge mittan taruṭtikinkin napam gotena. Ado uni hore

<sup>3</sup> The first thing to do with cotton is to clean it of the seeds; this is done by letting it pass between the two rollers (wooden) of an implement called *carahi* (made on the same principle as a clothes-wringer); the cotton passes through, the seeds are pressed out.

to gossip suddenly said: "Dear me, I am standing here; by this time I might have cleaned<sup>3</sup> and carded<sup>4</sup> one seer cotton." Saying this as she left the girl stood up and went to her own house.

These people then talked together among themselves: "You heard that; she must be a good worker; we shall take her; she will apparently do a lot in one moment." Having said this, they got up and went away, whereupon they decided to get the girl who had been there gossiping for a wife, and they engaged the man living there as a marriage broker. They said: "Look here, you fellow, we asked that girl about her parents, and she told us about making one of two and about meeting rain. I wonder, what this means." But none of them was able to think what it might be.

When they reached home, before telling anything else they told this, saying: "Do please tell us what this may mean. We went to look at a bride; then this girl spoke these words; and as we did not understand it, we did not answer her anything."

The lady of the house then said: "How did you not understand this? Of course it was very good what she said to you; her father had gone to cut thatching-grass and her mother to grind split peas. This was what she told you; how is it that you did not understand this?"

Then, people tell, being spoken to in this way the men stood there with wide-open mouths. Afterwards they burst out laughing, and told about how they had been looking for a bride.

Now the marriage broker was going and coming and bringing words from the one side to the other. Somewhere along the road there was a little jungle. One day the marriage broker was going there with some communication in connexion with the marriage, and as they had no food in their house, and the principal on the other side had given him hopes of letting him get some Indian corn, the marriage broker was taking along a sack. Then, people

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<sup>4</sup> The 'carding' is done with a bow, especially made for this purpose.

mən goŭketa, Iə tarup, in dɔ alom jomeña, in dɔ ađin bhageyeta; miŭ hɔr khon in bar hɔrkako kana.

Adɔ ona katha añjomkate uni tarup hɔe haharayena, are mən-keta, Eñdekhan in hɔm bar hɔr dərekiña? Judim bar hɔrin khan dɔ qhɔn jommea; ar bañkhan dolañ jommegea.

Adɔ uni hɔre mən-keta, Disom disomren hɔr raebar-kateñ bar hɔr akatkoa, am bañ bar hɔr dəreama? Albɔt in bar hɔrkama.

Adɔ uni tarup arhɔe mən-keta, Judim bar hɔrliñ khan, adɔ ale tarup jat jɔtɔñ laikekoa, bañma, teheñ khon raebar hɔr dɔ alope jomkoa.

Adɔ uni hɔre mən-keta, Ho, nitgeñ bar hɔr goŭmea. Ma tho am dɔ noa gɔrɔre bolokme, ar aikha cɛŭ hɔ alom rɔr baraea; ar aikham rɔrketa mən-khan, qhom bar hɔrlena.

Adɔ uni tarupc mən-keta, Acha, eñdekhan cɛŭ hɔ bañ rɔr baraea. Adɔ onkae kablaokedete ona gɔrɔreye bolɔ ocokedeteye tol esɛŭ-kedea, adɔ gađa areteye dipil idikedea. Adɔ bar pe theŭga khube humakkedea, adɔ gađa dakreye atu goŭkadea.

Adɔ bhaj, latar senre, kathae, miŭtañ tarup ona bora atu calak kan gai lekae ñelkette gađa dhip thene tərāk akana. Ać dɔe məneta, Dhora gaigeyo atu hijuk kana. Adɔ ać sor then atu hecen khan dɔ ekkalteye don goŭkette gerkate ghutɔ sene capat ođok goŭkedea. Adɔ uni okoar tarup dɔ eŭgae tahəkana.

Adɔ ghutɔre ona borae ger ɔrɛć goŭket khangɛ uni tarup ađia dɔe ođok goŭtena. Adɔ uni eŭgae mən-keta, Durre, ain kanam! Nege nāhāklañ jomeŭme tahəkana. Ceka lekate noarem boloyentem atuk kan tahəkana?

tell, just there in this forest he met a leopard. The man said to the leopard: "I say, you leopard, don't eat me; I am doing some very meritorious work; I am making two persons from one."

Hearing this the leopard also was very much astonished, and said: "In that case you might perhaps also be able to make me into two? If you will do this to me, I shall surely not eat you; but if not, we two shall eat you."

The man answered: "I have arranged marriages for people in many countries and made pairs, should I not be able to make two of you? Of course I shall make you into two."

Again the leopard said: "If you make me into two, then I shall tell all us leopard people, saying: From to-day don't eat any marriage broker."

"Oh", the man said, "just now I shall make you into two. Come, get into this sack, and have a care, don't say a single word; if you speak, you will not become two."

The leopard then said: "All right, in this case I shall not say anything." Having made the leopard agree to this, he made him get into the sack, and tied him securely up, whereupon he carried him on his head to the river bank; and having given him a couple of hard strokes with a stick, he throw him out into the water and let him float down the river.

Now, my friends, somewhere further down the river, people tell, a leopard saw this sack coming floating, and thought it was a cow and was lying await there on the river bank. The leopard thought: "Surely, it is a cow that is coming floating." And when it came near to her, she at once jumped, bit into the sack, and threw it out and up to the bank. But the leopard who pulled the other out of the water was a female.

On the bank she bit and tore the sack, and the male leopard came out. Then the she-leopard said: "Strange, it is you! I was just on the point of commencing to eat you. How did you get into this and come floating?"



Ado unre uni aṇḍia tarup̃ dō uni raebar hōr reak̃ kathae galmaraoadea, baṇma, nonka onka menkate noa borareṇ bōlo akana. Ado saṛi ona katha nōkōe ṭhik goṭentaea. Ado ente nōkōelaṇ ṇapamena.

Ado uni eṇga tarup̃ hō ona kathae paṭiauata. Ado e rajiyentekin jorena, ado eṇekin haṛam buḍhiyena. Ado unkin tarup̃ dō ona katha sanam tarup̃kin laiatkoa, ar jotoḱo lapai idiyena. Ado ona iate, kathae, nit dhaḱiḱ ona katha naṇ leka jug leka tahē akangea, baṇ ḱigaṇ akana nit haḱiḱ; raebar hōr dō bako jom oco akana ar baṇ aṇjom akana.

Ado uni hōr dōe menketa, Cele nui tarup̃ dōṇ goḱkedea. Ado ona bujhaṇkate aḱi khulaṣate uni hōr dōe raebarketteye baḥu jāwāe ocoketkoa. Ado uni kuṛi dō tulam̃ kaskom̃ kami dō baḱaege bae baḱaea. Jotoḱak̃ kami dō besgeye kamia, menkhañ ona kami motore dōe komgea.

Ado jotoḱak̃ kami cabayeñ khan, ado Mag Phaḡuñ diñ tiokena. Ado khamid̃ hore menketa, Ma netar dō tulam̃ sutam̃ kamita-bonpe, kicriḱakabon. Sanam̃ hōr eṇgateṇ baḥuatpea, ado onkoko sutama, adōṇ kicriḱ barakapea, ar okoe bape sutam̃ khan, eṇḱe-khañ dō baṇ kicriḱpea.

Ado onka galmaraoate kaskomẽ tulaḱ haṭiṇ̃ barawatkoa. Ado sanam̃ hōrko riṭ tulam̃ baraket̃teko pitet̃ baraketa. Ado uniye aodalet̃ baḥu kuṛi dō takkoege bae baḱaea; hōr ṇelte aḱiye takoe gelak̃ kana, baṇgeye jut̃ ocoyeta, ado aḱiko landawae kana. Ado e

<sup>5</sup> Naṇ leka jug leka is an expression very rarely used and is intended to convey the idea of 'ever and always', the time from the remotest antiquity to any future day.

<sup>6</sup> Mag Phaḡun are the two months corresponding to January-February and February-March. Mag is the month when servants leave and new ones are engaged; certain Santal festivals fall in these months. The festivals here referred to must, however, be really non-Santal, because later on the expression ṇeṇeṇ, seeing, is used, and this word is used about Santals going to 'look at', i. e. participate in Hindu festivals.

The male leopard then spoke to her about the marriage broker, saying: "With this in mind I entered this sack; and as we see, what he said has really come true; here, as you see, we two have met."

The she-leopard then also believed the story, and as she was willing, they became a pair, and in this way they became husband and wife. Thereupon these two leopards told all leopards, and all of them passed the word to each other, and for this reason, people tell, this has until now remained settled through all ages<sup>5</sup>; until now it has never failed; marriage brokers have not been eaten; it has not even been heard of either.

But the man said: "Likely I have killed this leopard, throwing him in." Thinking this the man was very happy, performed his marriage-broker work, and made people into husband and wife. Now the girl we heard of knew absolutely nothing of working in cotton. All other work she was doing well; but in this she was deficient.

When all work had been finished, the Mag Phagun time<sup>6</sup> came round. The master of the house then said: "Now please at present work the cotton and spin thread, we shall get clothes. I have, dash it, procured wives for all of you<sup>7</sup>; so let them spin thread, then I shall clothe you, and if any one of you will not spin thread, I shall not clothe them either."

Having spoken in this way, he divided the cotton among them by weight, whereupon they all cleaned out the seed and commenced to tease the cotton. Now the girl who had spoken so confidently did not know how to spin; keeping her eyes on the others she attempted to spin, but was unable to do it properly, and the others

<sup>7</sup> At this time new clothes are or may be provided. Formerly the Santals would weave themselves; the women spun the thread, the men wove the cloth. Now it is very rare to see a Santal weaving; mill cloth is cheaper, they think, and in any case much nicer to look at.

metako kana, Noa carkha bhala bae ñel oromediña; eñgañ reak carkha dō khube ñel orom akadiña.

Adoko metaea, Ba hom baðaea hō; carkha dō ceť then bařića? Eñgamak carkha dō mēťanteye ñel orommea? Noa dō eken ere katha kana.

Adoe mena, Baña hō, ona carkhare khan, neťe sutamkate lahare ingeko kicrićkiña huteć.

Adoko metadea, Eñdekhan ona baře aguime se; inā dō hare pharem sutam hōdteko kicrićmea.

Ado miť din dōe calaoente ona eñgat reak carkhageye dipil aguketa, adō ona carkhare hōe takoe gelak kana, adō bae jut ocoyeta. Adō pe pon mähā badreko metae kana, Okor hō, tinakem takoeketa?

Adoe metako kana, Noa carkha hō bhala hō, nin din nondebo tahēyentege bhalae ñel etakkidiña, bae ñel oromediñ kana, ñel etak utarkidiñgeae. Ado landa barawadeteko thir barayena. Ado dosrako doko sutamketteye kicrić barakatkoa. Ado uni khamid hore menketa, Okor bahu, aben dō tisben sutama? Kicrićkabenaliñ.

Adoe menketa, Carkhage, baba, bae ñel orometliña, onate baliñ sutam dareak kana.

Ado uniye menketa, Eñdekhan cekate kicrić dō hoeoka? Ma eñdekhan okoko bape sutamlet hōr dō nōkōe porob dara kanta-bona, ape dō guř ojokkate tulamte baře laťkaojoñpe. Ado bape sutamlettapon khan, in hō nit dō ceť in mena? Ar bape baðae khan huteć, pahilre cedak bape laileťa? Jāhāe then babo sutam

were laughing at her. Then she said to them: "This spinning-wheel probably does not recognize me; my mother's spinning-wheel knows me very well."

But they said to her: "No, girl, you don't know; what is wrong with the spinning-wheel? Has your mother's spinning-wheel eyes to see and know you with? This is only a fib of yours."

She would reply: "Not so, you; if it had been that spinning-wheel, I should have spun thread, and they would have clothed me before you others."

"In that case," the others said to her, "do bring that wheel; with that you will be able to spin thread quickly, then they will give you clothes."

Then one day she went, and brought her mother's spinning wheel, carrying it on her head; she tried to spin with this also, but was unable to do it properly. After three four days the others said to her: "How is it, girl? we see nothing; how much have you spun?"

"This spinning-wheel also," she replied, "must take me to be somebody else, since we have lived here for so long a time; it does not recognize me; it has taken me to be an entirely strange person." Then they laughed at her, and did not say anything more about it. Now the others spun thread, and they gave them clothes. The master of the house then said: "Well, daughter-in-law, I do not see anything; when will you spin thread? I want to give you clothes."

She replied: "The spinning-wheel, father, does not recognize me; therefore I am unable to spin thread."

"In that case," the man said, "how will there be clothes? So you who have not spun thread — you know, a festival of ours is coming — you rub yourself in with molasses and take cotton and stick on to you. As you have not spun thread, what shall I say now? If you don't know how to do it, why did you not tell so at once? Should we not have let somebody spin? Dash

ocoea? Ma engate tulamte bare latkajoñpe. Ado enka ror barakatege uni hōe thirena.

Ado cet porob con setoren; ado ñeñel calak lağıt nawa nawanak kicić nam odokkateko bandek kana. Ar uni bahu kuři ma kicić banuk khan, cete nam odoka? Ado kathae, țukure gur tahēkana; tinre con onae nam odokkette goța hōrmōreye ojokante, onēye riť tulamlet, ona tulam do goța hōrmōreye latkaoana, ado onko sāote nui hō hādui hāduiye helaoena. Ado bogeteko landawae kana.

Ado uni jāwāetet do uniye ñelkede khan do ađi bařice edreyena, are meneta, Ayup se ayuboka, nui aimai do khub lekañ dalea. Engate harām do cigari lekae menlet khan, nui do onageye sariketa. Nui aimai doe dundhigea, bud do miť hō banuktaea, ar lajao hō banuktaea. Nui do bañ dōhoyea. Ado kathae, ayupen khan, oraťteko hećena, ado unre bogeteye dalkedea. Are bađi utarkedea.

Ado ina dosar serma khangē, kathae, uni raebar hōr do arhō miť hōr reake raebar kan tahēkana, ado ona bir sentegeye hijuk senok kan tahēkana. Ado uni pahile bahuade uni țarupťekinge arhōkin ñapamena. Khangē uni hōr do bōťorteye daret tahēkana. Ado uni țarupē menketa, E ho, alom dāra, qhoñ jommea. Hape, teñgolenme; am tuluć miťtañ galmarao menaktiña.

Ado khangē uni hōre teñgoyena, adge menketa, Cet katha kana? Ma ror̃me.

Ado uni țarupē menketa, In dom ñel oromediña se bañ?

Adge menketa, Bañ ñel orometmea.

Ado țarupē menketa, Acha bam ñel oromediñ khan in cekaea? Ado amge ma koeyenme, cet boksistem hataoa? Onē miť dhao borare bhoraokatem bar hōr akadiña, ado ona katha reak monere dișa menaktiña. Onate am dōñ metam kana, ma cet boksistem

it, take cotton and stick on to you." Having spoken in this way, he did not say any more either.

Now some festival or other came round; in order to go and amuse themselves the others were taking out their new clothes, and were putting them on; but as there was no cloth for her, what could this daughter-in-law take out? Now, people tell, there were molasses in a pot; some time or other she took this out and rubbed herself in all over her body with this, whereupon she took the cotton she had cleaned of seed, and stuck it on all over her body, whereupon she also went off together with the others, shaggy and bushy. They laughed a good deal at her.

When her husband saw her, he became very angry and said: "Let it only become evening; then I shall give this woman a sound thrashing. Dash it, the old man said this to her as a sarcasm, and she has taken it as if he meant it. This woman is a blockhead; she has no sense, not one bit, nor has she any shame. I shall not keep her." When it became evening, people tell, they came home, and then he gave her a sound thrashing, whereupon he sent her away for good.

The next year, people tell, this marriage broker was again acting as such for somebody, and he was going and coming through this particular forest. Then one day he again met the leopard for whom he had formerly procured a wife. The man was running away for fear, but the leopard called out: "You there, don't run away; I shall not eat you. Wait a bit, stop; I have something to talk about with you."

Then the man stopped and said: "What is it? Please speak."

"Do you recognize me or not?" the leopard asked.

. The man replied: "I don't recognize you."

"All right," the leopard said, "if you don't recognize me, what shall I do? Now you please ask me, what gift will you take? Once you put me in a sack and made me into two; I have had this matter in my mind, remembering it. Therefore I am saying

hataoa, onageñ emama. Gai jelem joma, se kaða jel, se bir janwar jelem joma? Ma ona roꝛme, adoñ goć aguama.

Ado uni hoꝛe menketa, Acha, bir janwarko motore bare mittan khub marañ murum goć aguañme.

Ado tarupe menketa, Acha, gapa enðekhan hanẽ hana dare buta then tikin jokhen hijukme, ado idiñoñme. Ado amem khusi ocokidiña, onate in hõ am in khusi ocomea. Ado enka, menkate-gekin apan apinena.

Ado dosar hilok uni hoꝛ do hoꝛante tikin jokhen ona dare buta thene calaoente sari mittan murume namkede. Adoko tolkedeteko gok agukadea. Ado unre uni hoꝛ noako katha doe galmaraoleta, ado nõkõ, sarite con nasete con, kathatet do nit habic menaka.

Ado cabayena katha do, in marañgea.

## 92. Boehako baplaetkin reañ.

Sedae jokhen, kathae, eae boeha koꝛako tahẽkana ar huñin utarić mittan miserat; ar miserat do ini miñ hoꝛ eskargetakoe, ar uni do bako jawae akadea, ðanguageye tahẽkana. Ar koꝛa hõ naprakko doko bahuatkoa, ar uni huñiñ do ðanguage menaea. Ado uni hõ bahuae lagit bahuko nam barayetkoa, ado okare hõ jokhage bañ hoeok kan — namkate hõ bhiñgrauk kangea.

Ado bar pe sermako nam baraketkoa — onkage okare hõ jokhage bañ hoeok. Ado uni koꝛae menketa, Ia, ayo ar baba ar sanam boehako, inin metape kana, bahu bako namok kan khan, ikakakpe. In do gapanok mittan baha bir khon nam agukate noa aboak garsãodere mucat senreñ rohoekaka. Ado ona baha do okoe hõ alope bahaea, ar judipe bahaketa menkhan, enðekhan inige inren

<sup>8</sup> The murum jel (from which one of the Santal septs, the Murmu, have got their name) is the Nilgae, *Portax pictu*, now practically exterminated where the Santals live; a couple of generations ago it was not uncommon.

92<sup>1</sup> It is a very common thing with Santal girls to take a flower and put it in their hair or behind the ear, as an ornament. Especially big red flowers are used in this way.

to you: "What gift you will have, this I shall give you. Will you eat cow's meat, or buffalo meat, or the meat of a forest animal? Please tell, and I shall kill and bring you."

"All right," the man said, "kill and bring me from among the forest animals a large Nilgae<sup>8</sup>."

The leopard said: "Very well, then come to-morrow about noon time to the foot of the tree over there, and take it away from there. You made me pleased, therefore I am also going to make you pleased." After having had this talk, they separated.

The next day the man took some people with him and went by noon-time to the foot of this particular tree, and really found a Nilgae there. They bound this up and carried it home. On this occasion the man told these happenings, and as you hear, whether it is true or not, the story is there even up to now.

Now the story is ended, it is this much.

## 92. WHEN THEY TRIED TO MARRY A BROTHER AND SISTER.

IN olden times, people tell, there once lived seven brothers and a sister, who was the youngest of them all, and this sister was the only one they had, and they had not married her away; she was a spinster. The elder ones of the brothers they had all procured wives for, but the youngest one was unmarried. They were seeking a wife for him also; it never anywhere came to anything; even when they had found a girl, it fell through.

They were seeking a wife for him for two three years; it was the same, it never came to anything anywhere. Then the young man said: "I say, mother and father and all my brothers, I tell you this, since no wife is to be found, give it up. To-morrow I shall fetch a flowering plant from the forest, and shall plant it near the one end of this waterpot-stand of ours. And don't any of you adorn herself with the flower<sup>1</sup>; if you do so, she



bahui hoeoka. Ado onka menkaten rohge lagit, ar onate joto hor in lai sadeape kana, jemon abo orakren okge ho alope bahae ma. Ado ayo, am in metam kana, ma noa baha do tunkhime, jemon abo orakren okge ho alope bahae ma. Ar atoren ho judi jahaeke sid khan, pahilre noa katha laiakome, baha do alope bahaea mente, arpe bahae khan, aikhā uni phalna koraren bahupe hoeoka. Nonka pustau laiakome, noa katha do alom okpea; ado ona baha khub tunkhime.

Adoko menketa, Acha bogege, endekhan ma roheme. Ado nekko tho orakren sanam horle aknjom kange. Ar ki janié banle bujhaukette?

Ado uni korae menketa, Hai, inage tho, bankhanpe andhakoka. Ar onka laiake tuluoko sid khan, sit ocoakome.

Ado kathae, dosar hilok khange uni korā do cet lekan baha coe agukette ona garsaoderegeye rohoketa, ar one onkae menlet katha do goṭa ato pasnaoena arko baḍaeketa. Are rohoket khan do, nel ho sanam horke nel idiketa. Ado sari uni korā do dinge ona baha doe nelak nelaka. Ado tin din badre con ona baha do bahayena, ado adi jut nelok kana, ar so ho adi jut hasge so kana. Ado kuriko ho has nelokte dinge nenelko hijuka arko nel idia.

Ado kathae, mit din do uni akoren miserat kurige dake tatan kan tahēkana, ado jut nelteye sap gotketa, bae jivileta. Ado engattete nel tiok gotkedeā; adoe metae kana, Henda mai, ona baha do cedakem joteteta? Cet kichu bam baḍaea?

Ado uni kuripe menketa, Ia ayo, hape sen baha gelaea, bhala cet lekan neloka.

who does shall be my wife. It is for this purpose that I am going to plant it; therefore I am saying this to you all, that none of you here in our house may take the flower to adorn herself with. And, mother, I am saying this to you: watch this flower plant, that none here in our house may adorn herself with it. And if any girl from the village will pluck it, tell them in beforehand: you are not to take this flower to adorn yourselves with; and if you do so, know that you will become the wife of so and so. Tell them distinctly; don't keep this back; and keep a careful watch on this plant."

"All right," they said, "this is good; so you plant it. Now naturally all we here in our house hear what you say. Likely we have all understood it, is it not so?"

The young man then said: "Yes, that's just what it is; else you might do something inadvertently. If they being told this pluck it, let them."

The next day, people tell, the young man brought the flower plant, who knows what kind it was, and planted it near the waterpot-stand, and what he had spoken in this connexion was spread out over the whole village, and people got to know it. When he had planted it, all people had a look at it. And, truth to tell, the young man was every day looking and looking at it. After some time the plant blossomed, and it was very beautiful to look at, and the odour of it, it was very delightful. And as it was delightful to look at, the girls used to come every day and have a look at it.

Then one day, people tell, it so happened that this sister of theirs was pouring out some water, and as the flower looked beautiful to her, she suddenly caught hold of it; she could not forbear; her mother saw her doing it, and said to her: "Look here, my girl, why are you touching this flower? Don't you know anything?"

The girl replied: "I say, mother, wait a little, I shall have a try with the flower, I wonder, how I shall look."

Ado engate menketa, Baña, mǎi, am do alogem bahaea.

Ado uni kuriye menketa, Baña, ayo, dare sudhā totkateñ bahaea, arhō enkageñ rōhōekaka; sid khangē thōe nēl oroma, ar dare sudhā khan do, cekateye nēl oroma?

Ado engate menketa, Acha, am don manayetmete bam anjomet khan don cekamea?

Ado sari bae anjomleta, dare sudhāi totkette bohokreye bahaketa; arhō dōhokette pahil lekae rōhōekata.

Ado tin oktere cōn sari dadattēt, sē uni rōhōelet korageye hēcena, ado nin dara lekage en hilok hō ona baha, thengeye calaoena. Ar uni kūrī do un jōkhen gorare bolokateye nēñel kana, ar uni engattēt do duar then piṇḍareye durup akana. Ado un jōkhenge uni korā dōe mēneta, Henda ayo, noa baha do okōe bahaleta?

Ado uniye menketa, Okor, bābu, okōe hō bako baha akata.

Ado uni korāe menketa, Baña, ayo, okōe cōko bahaletge, onkage soyeñ kana. Ma laime okōeko bahaleta; thoṛa bas don bas thiketgea.

Ado apattēte menketa, Ma laiaeme, okōeko bahaleta mente.

Ado engattēte mēneta, Oko baḍae eṇḍekhan, in do bañ nēl tiokletkoa.

Ado uni korāe menketa, Nōkōe nēlpe, bape paṭiuk kan khan, noarege up hō laṭkao akana, ar abo hopon mǎiye bahalet lekage soyeñ kana.

Ado apate menketa, Henda na, sari amem bahaleta?

Khangē uni kūrī do cēt hō bae rorleta. Ado engattēte menketa, Nui kūrī do cēt bam metae? Manayede kan tulucgeye baha

"No, my girl," her mother said, "don't adorn yourself with this flower."

"No, mother," the girl replied, "I shall pull out the whole plant and take the flower on; then I shall plant it again, just as it is; if I pluck it, he will see what has been done; but if I take the whole plant, how will he be able to see that anything has been done?"

"Very well," her mother said, "if you don't listen when I am warning you, what shall I do to you?"

Truth to tell, she did not listen to her mother; she pulled the whole plant out, and put it on her head; then putting it down again she planted it as it had been before.

Then some time that day, truth to tell, her elder brother, that is to say, the young man who had planted it came; and as was his habit, he also that day went to the plant. The girl had gone into the cow-stall and was at the time looking out from there, and the mother was sitting on the veranda at the door. At that time the young man said: "I say, mother, who adorned herself with this flower?"

"Why, my boy," his mother replied, "no one has adorned herself with the flower."

"No, mother," the young man said: "somebody did adorn herself with the flower; it smells so to me. Please tell who did so; I also seem to feel a little whose smell it is."

Then his father said: "Do tell him who adorned themselves with the flower."

But the mother said: "Who knows then? I did not see who it was."

The young man then said: "Look here at this then, if you do not believe; some hair has also stuck to this, and it smells to me as if our little girl had adorned herself with this flower."

The father then asked: "Answer, girl, did you really adorn yourself with the flower?"

The girl did not say a single word; then her mother said: "What will you say to a girl like her? Although she was warned,

goŭketa, are meneta, Miŭ ghaŕige, goŭ bahaea, arhōŭ dōhōkaka. Ado ŝarigeye bahaleta.

Khange ado uni kuŕi dōe rak goŭketa. Ado apattete menketa, Baŭa, noa dō nukinge baplakin reak likhā tahēkana, onatege baŭu hō babo űam dareatkoa. Ar űelpe, nui kuŕi hō laiade ar manaye tuluēge noa bahae bahaketa. Ado abo hō nitok dō cetbo mena? Ma nukingebon baplakakina.

Ado khange uni kuŕi dōe rakketa. Ado ente cekaeako? Ado unkin baplakin reak ŝoromjamko juŕau baŕayeta, ar hoŕokoko teke caole baŕayeta.

Khange uni kuŕi dō mōŭe mōŭeteye hudisketa, baŭma, Noko dō nāhāk dhōrage aŭiŭ dōko baplaliŭgea. Okōe tora mēn, nōŭde khon dōŭ daŕjoŭa, ar baŭkhan dō ohōŭ baŭcaolena. Onkae hudis baŕakette uni kuŕi dō oŭde khone daŕketa. Ar miŭtaŭ aŝul mirui tahēkantaea, ado uni miru hōe idi torakedea.

Ado calak calakte tin ŝaŭgiŭ cōe calaoen. Ado miŭtaŭ dōbhak theŭe umok kan tahēkana, ado ti jaŭgakoe iskirok kana. Ado ona hoŕmō khonge, kathae, maŭla dō piŭri oŭokok kana. Ado dher hōke iskir oŭokket khan, mitreye piŭri miŭkette otreye dōhōkata. Ado kathae, ona maŭla dō tale dare janamena. Adōe um baŕaktege ona tale dare dō hara goŭena.

Adōe menketa, Hō, noa tale dareregeŭ deŭoka; noa dō aŭi algate dare goŭok kana. Ado onka menkate uni mirui tevehkedete ona tale darerekin deŭena. Ado uni kuŕiye menketa, Iā tale dare, khub coŭ harakme, jēmōŭ okōe hō aloko űam dareaŭ ma. Ado ŝari onkae menket khan dō, kathae, hara harayena ŝe, aŭi usul harayena. Ar uni miru dōe aŕakkadete uni dō jōmake aŭuitakina. Ado onako jōm baŕaete onkatekin tahēyena.

<sup>2</sup> The word is the name for the rolls of cotton or wool from which thread is spun.

<sup>3</sup> The Palmyra palm, *Borassus flabelliformis*, L., is the most common palm in the Santal country.

she adorned herself with the flower, saying: 'For one moment only, mother, I shall take the flower on; then I shall put it back again.' In this way she really took the flower on."

The girl then commenced to cry, whereupon her father said: "No, there is nothing else; it was the fate of these two that they should be married; therefore we too were unable to procure a wife for him. And see, although she was told and warned, the girl adorned herself with this flower. Then what can we say now? Well, we shall marry these two."

But the girl again cried. But what should they do? Then they gradually collected what was necessary to celebrate their marriage, and they boiled the paddy and prepared the rice.

The girl considered the matter in her mind, saying: "They will surely marry us presently. Heigh ho, I shall at once run away from here; if I don't, there will be no rescue for me." Having come to this conclusion the girl ran away from there. She had a kept parakeet, and this she also took along with her.

Walking along she went who knows how far; as she was bathing somewhere at a water-pool, she was rubbing her arms and legs; and from her body, people tell, the dirt came out in rolls.<sup>2</sup> And when she had rubbed out quite a quantity, she made it all into one roll, and put it on the ground. Then, people tell, this dirt became a Palmyra palm;<sup>3</sup> and as she was bathing, the palm suddenly grew up.

Then she said: "Oh, I shall mount this palm; this easily and quickly grows big." Saying this she took the parakeet in her hand, and both of them mounted the palm. The girl said: "I say, palmyra palm, grow very high, so that no one may be able to find me." And, truth to tell, when she had spoken thus, the palm, people tell, commenced to grow and grow; it grew to a very great height. Then she let the parakeet loose, and the bird brought food for them, and getting food they both lived in this way.

Ar orākren hōr dō uni bānugite āoda āudiko nām barāyede kana, ar sē baplakin reak hōko sor akata. Adō bārsiñ pē mālā dhābićko nām barākedeā, adō bako nāmlede khanko thir dorokena.

Adō tin din badre cōñ miṭṭāñ mahle kuṛi tikin jōkheñ ona hōrtege bhajan ākriñe calak kan tahēkana. Adō dak tetañkede khan, ona tale dare butārege ona bhajanko dōe dōhōkata, adō ona dōbhak reak dake nūkette arhō ona umulregeye dūrupena. Adō uni kuṛiye rōrketā, lā mahle kuṛi, dēn miṭṭāñ suptiē emāñme, in dō miṭṭāñ sakōm in emama.

Adō uni mahle kuṛiye mēnketā, Dēn ente, nūr gōtāñme. Adō sari sakōme nūr gōtadeā, adō miṭṭāñ suptiē capat rakaṇ gōtadeā. Adō ona suptiē hō ēkkalte uni kuṛi ṭhenge apir calao gōtēna, adōe sap gōtketā. Adōe metae kana, lā mahle kuṛi, noa sakōm dō hōrōk dōm hōrōkketā, mēnkhan ōkōe ṭhen hō alom nēl ocoea; ato sēn bhajan ākriñem calak khan, sakōm dō oyo pōṭōmkam, ar bāñkhan nāhākkō rēc bōṭēckema.

Adōe mēnketā, Acha, atōñ bōṭōlen khan, noa dōñ oyo pōṭōm-kaka. Adō enka mēn barakate khange uni mahle kuṛi dōe beretēna. Adō arhōe metae kana, Nōñdē in menāñ reak katha ōkōe ṭhen hō alom lāia, arem lāiketā mēnkhan, āikhām gōc utārōka.

Adō uniye mēnketā, Acha, ōkōe ṭhen hō bāñ lāi barāea. Adō enka mēnkate uni hōe calaoena.

Adō uni kuṛiren ēngat apat dōko mēnetā, Nui kuṛi dō dhik jalateye unum gōcēn cōñ cet cōñ; tōberege babon nāme kana, ar bāñkhan dōe nāmkoṅgea hutēc. Adō nām mōkoṅkate onko dōko as chuṭaquenteko thir barāyena.

<sup>4</sup> The Mahles are a tribe closely related to the Santals; they are workers in bamboo. The Santals look down upon these people with contempt; they charge the Mahles with being unreliable and untrustworthy; they are generally sharp; I am afraid the Santal estimation of them is near the truth. The story shows how far Santals will take a Mahle's word for good.

<sup>5</sup> A *suptiē* is a winnowing-fan shaped like the ordinary *haṭak*, but much smaller. It is mostly used as a play-thing by small girls.

Now as the girl was not seen, the people of her home were searching for her anxiously, and, you see, the preparations for marrying the two were also nearly ready. They searched for her for two three days, but as they could not find her, they stopped searching, what could they do else?

After some time, who knows how long afterwards, a Mahle<sup>4</sup> girl was, at noon time passing along the road to sell basket-ware. As she felt thirsty, she put the baskets down at the foot of this Palmyra palm, and, having drunk some water from the pool, she sat down in the shade there. Then the girl spoke: "I say, you Mahle girl, give me a small winnowing-fan;<sup>5</sup> I shall give you a wristlet."

"Give it me then," the Mahle girl answered, "throw it down to me." Then, truth to tell, she threw it down to her, whereupon the other girl threw a small winnowing-fan up to her; and this winnowing-fan also at once flew straight up to the girl, and she caught hold of it, whereupon she said: "I say, you Mahle girl, you have taken this wristlet on; but don't let anybody see it; when you go to the village to sell baskets, cover the wristlet up; else they might take it from you by force."

"All right," she replied, "when I go into any village, I shall cover this up." Having spoken in this way the Mahle girl stood up, whereupon the other girl again spoke to her: "Don't say a word to anybody about my being here; if you tell, beware, you will utterly die."

"All right," she replied, "I shall not tell anyone." Saying this she went away.

Now the parents of the girl were saying: "This girl of ours must in distress<sup>6</sup> have drowned herself or something; this is the reason why we do not find her; otherwise she would be found." Having searched everywhere they lost hope and ceased searching.

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<sup>6</sup> The word is used about being tired of life.



Ado tin dinre cõn, kathae, uni kufi do bhajan akriñ akriñte mit din do onko oraktegeye calaoena. Ado ona ti doe oyo potom akatgea. Adoko ñelketæa; khanko metae kana, Henda mahle kufi, ona tire dom ceka akana?

Adoe menketa, Noa ti don ghao akana.

Adoko menketa, Masele ñeltama, bhala tin marañem ghao akana. Ado bae udukako kana. Ado adiko jidket khan doe menketa, Baña, noa ghao nãhãkpe ñelletin khan, nitge nãhãk in goe godoka.

Ado khangeko landawadea arko menketa, Behaj reakem rorket do! Ghao udugte koxhon horke goe akana? Ona do ohole patiau-lena. Okor, masele ñeltama, bhalam gujuka se nãhãk.

Ado sari onka adi lekako rorket khan doe udukatkoa, bogege. Adoko metae kana, Okor taman ghao? Aurigeye roretæ. Ado ona sakomko ñel oromket khanko metae kana, Henda mahle kufi, noa sakom do okarem namketa?

Adoe menketa, Nam akatañ, lai do ohon lailepea; laile khan do nãhãk nitgeñ goe utaroka.

Adoko menketa, Am do eken ere ror kantama. Pahil ho ghao udug jokhen onkagem menleta ar okorem goelena? Ar noa sakom dole ñel oromketa, ale hopon mai reak sakom kana; onatele kuliyetmea okarem nam akata mente.

Adoe menketa, Ohon lailepea. Men akawadiñae, okoe then ho alom laia mente.

Adoko menketa, Mage laialeme. Uni nam namte ale dole bhagao akana, onatele kuliyetmea.

Adoe menketa, Bañ, ohogeñ lailea.

Ado khangengattet doe menketa, Ma Mahle kufi, laialeme; mit hatæk hore nãhãkle emama.

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<sup>7</sup> Hatæk, the full-sized winnowing-fan, is inter alia used as a kind of rough measure, and, like here, when one gives paddy away in a very liberal way.

After some time, people tell, the Mahle girl, going round selling baskets, one day came to these people's house; she had her hand covered up. When they saw this, they asked her: "I say, you Mahle girl, what has happened to your hand?"

"I have got a wound on this hand," she replied.

"Come, let us have a look at it," they said; "we should like to know how big a wound you have got." But she did not show it to them; and as they eagerly persisted, she said: "No, if you see this wound of mine, I shall die here now at once."

Then they laughed at her and said: "It is amazing what you have said! Have people ever died by showing a wound? We shall never believe this. Surely not, come let us have a look at your hand and see whether you will die or not."

Then, truth to tell, when they had spoken in this and many other ways, she showed it to them, the hand was all right. Then they said to her: "Where is your wound? She is telling fibs." And when they saw and recognized the wristlet, they asked her: "Look here, you Mahle girl, where did you find this wristlet?"

"I have found it," she replied; "but I shall never tell you; if I told, I should die now at once here."

Then they said: "You have only lies to tell. At first when you should show the wound, you also said the same, and you see you have not died at all. And we have recognized this wristlet, it is the wristlet of our little girl; therefore we are asking you where you have found it."

"I shall never tell you," she replied. "She has said to me that I must not tell anybody."

"Do, tell us," they said. "Searching and searching for her we have had to give in; it is therefore that we are asking you."

"No", she said, "I shall never tell."

Then the mother said: "Please, you Mahle girl, tell us; we shall now here give you a winnowing-fan<sup>7</sup> full of paddy."

Ado meṇketa, Acha, deṇ eṇḍekhan eṇ paḥilaṇpe. Ado sari miṭ haṭak hoṛoko emadea, ado meṇketa, Hane hankate hoṛ seṇ akana, ado ona hoṛte calakpe; ado ona phalna dare then miṭṭaṇ tale dare meṇaka. Ado ona dare coṭre menaea, ar miṭṭaṇ miru menaetaea.

Adoko meṇketa, Ho, khaṭi uni kangeae.

Adoko calaoenteko ṇele kan do, sariye uni kange. „Ar ona dareko ṇeleṭa, baṇma, aḍi usul dare akan. Khanko ceka aṛgoyea? Adoko hoḥḥae kana, Dela māi, aṛgonme, unire do ḥḥole jāwāemea. Onkako phusḷau aṛgoyea meṇteko metae kana. Ado bae aṛgon kana. Ado kathae, aḍi, lekako galmaraoadea, ado eṇrehō bae aṛgolen khan, eṇgat aṇatkin rakketa. Adoko sereṇa:

Māḷa reak tale darem benaoket,  
Onareben deḥ akan, māi na;  
De māi na, nāṛgo hijukme.

Ayo baba, cedakben raket?  
Iṇ do ṇoṇḍege jivi calakṭiṇ;  
Do, baba, ruṇjoṇben.

Ado unkin doḥin ruṇ calaoena. Ado hilittekoko heḥente; ado onko paṛiko raketa:

E tale tale dare, de māi do aṛgoyem;  
Bhaṭi baḥinak bapla hoeoka.

Khange uni do cet hō bae roṛleṭa, ar aṛgo hō bae aṛgolena; ar dare hō aḍi usul dare akana, cekateko tiogeteko aṛgoyea? Khangeko siṭḥauenteko ruṇ calaoena. Ado eḳe eḳete joṭoko heḥenteko neḥōr gelawadea, ado bae aṛgolen khanko edreyena. Ado he

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<sup>8</sup> It might be noted that the song is in Santali, not, as so frequently in these folktales, in Bengali or Hindi. The dual naturally refers to the girl and the parakeet.

"Very well then," she said, "give me this first then." Then, truth to tell, they gave her a winnowing-fan full of paddy, whereupon she said: "Along over there a road is passing, as you see; go along this road; near such and such a tree there stands a Palmyra palm. She is up there in the top of the tree, and she has a parakeet."

"Yes", they said, "surely it is she."

Then they went and saw her, it was really she herself. They looked at the tree, it had grown to a very great height. How were they going to get her down? They were calling out to her: "Come, girl, come down; we shall not marry you to him." They were speaking to her in this way to coax her to come down. But she was not coming down. They spoke to her, people tell, in many different ways; but as she still did not come down her parents commenced to cry. Here they sing:<sup>8</sup>

Of dirt you made a Palmyra palm;  
This you have mounted, you two, our girl.  
Do, our girl, come down.

Mother and father, why are you crying?  
As for me, here my soul will pass away;  
Do, father, go home both of you.

So both went back home. Thereupon the wives of her elder brothers came, and in their turn were crying:

O Palmyra palm, Palmyra palm, please bring the girl down;  
The marriage of the brother and the sister is to take place.

The girl did not say anything, nor would she come down; the tree had also grown to a very great height; how should they be able to reach her and bring her down? Then they got tired of it, and went home. Thereupon all of them came, one after the other alone, and tried to implore her; and as she did not come

dakko ðakaoketa; adɔ sari hɔe dak heɕena; hɔeate halae halaeye daketa. Adɔ uni kuɾi dɔ dakteye lɔhɔten khan, bogete rabañede kana, ar hɔe hõ, kathae, aɖi aɖe hɔeyeta, ona tale dare dɔ hɔete likir likirok kana.

Adɔ khangeye menketa, Durre! nonɖe dɔ qhɔn tahɔ darɛlena; ɔkɔe toraŋ aɾgona. Adɔ kathae, hɔete ona tale dare dɔ ɔtre taberok kana, arhõ rakaɖ kana. Adɔ ona hɔete taberlen jɔkhenge khaɔ, uni kuɾi dɔ miru sapkateye aɾgoyena.

Ar ona atoren hɔrko metaŋkoa, Judi uni kuɾiye heɕlen khan, oɾaɔ dɔ ɔkɔe hõ alope jhiɕaea; arpe jhiɕadea menkhan, aperen hɔponeragele bañukotapea. Ar ako oɾaɔkren hõ jɔtɔko siŋ poɖom-ena. Adɔ uni koɾa ɔkɔe bahae roholet, uni dɔko men akawadea, Am dɔ goɾare seŋgel jolte khub utaɾ sahan oroɖkakme, khub tiŋgi aŋgrakakme; ar parkom belkate onɖe baɾe gitiɕokme. Adɔ aɕtege nañake hijukte am ðhene gitiɕa, adɔ bañuyem.

Adɔ sari uni koɾa hɔe onkaketgea. Adɔ kathae, rabañkede khan, uni kuɾi dɔ atoteye heɕena. Adɔ oɾaɔ oɾake hoɔhako kana, adɔ ɔkɔe hõ bako jhiɕade khan, ako oɾakteye heɕena. Adɔ onɖe hɔe hoɔhoketa, de jhiɕaŋpe mente. Adɔ sari bako jhiɕadea.

Khange goɾate uni koɾa ðhene calaoena; adɔe joroɔ sanɖhaoena. Adɔe menketa, Nui bɔtɔrtegeŋ darleta, arhõ noɔkɔe nui ðhengeŋ heɕena. Akhirge bañ akhir iŋ dɔ dhartirege bañ tahena. Noɔkɔe iŋ dɔ sanam hoɾgeko edreadiŋte oɾaɔ hõ bako boɔo ocoadiña. Iŋ dɔ hoɾ tuluɕge bañ neɖela.

<sup>9</sup> Hɔe dak, lit. wind rain, is the Santal name for the thunderstorms that occur during the hot season; they may be very violent and often cause accidents; they are accompanied by more or less rain, sometimes hail, and cool the atmosphere to a considerable extent.

down, they became angry, whereupon they called on a rain-storm<sup>9</sup> to come; and the rain-storm really came; it stormed and the rain was beating. When the girl became wet through with the rain, she felt it intensely cold; it was also, people tell, storming heavily, and the palm was swaying to and fro in the wind.

Then she said: "What a pity! I shall never be able to remain here; let me get down at once." Then, people tell, the palm was bending right down to the ground with the wind; again it was righting itself up. And when the palm was just bending itself with the wind, the girl took her parakeet and came down.

The others had spoken to the village people: "If the girl should come, don't any of you open and let her into your house; if you do so, we shall make one of your daughters a wife for us. In their own home they also all shut themselves in; but to him who had planted the flower plant they had said: "You light a fire in the cow-shed and pile up a mass of firewood and put fuel on and get a lot of live coals; place a bedstead there and lie down. Then she will presently come of her own accord and lie down there beside you, and she will become your wife."

Truth to tell, the young man did as they told him. Now, people tell, when the girl felt cold, she came to the village. She called out to people at every house; but as no one opened the door for her to come in, she went to their own house. There she also called out: "Do open for me." But, truth to tell, they did not let her in.

Then she went to the cowshed where the young man was, and warming herself she recovered somewhat, and she said: "For fear of this one I ran away; then again I have come to him, as is to be seen. Happen what may, I shall not stay in this world. As is seen, all people have become angry with me, wherefore they have not let me come into their houses either. I shall not see anybody."

Ado jorok santhaoen khan, uni koṛa then parkomreya durupena. Ado naharni tahēkantaea, ado onae rarakeṭa, ado ona tuluce gitičena. Ado naharnite acáḱ narriye reta topakkettaea; ado gočena.

Ado phandayet khan, uni koṛa hōe beretenteye ṇele kan do, bogete māyām do dīn ḍabur atuk kan. Ado emenkeṭa, Ho, nui do noa naharnitegeye geṭ gočena, toberege ona doe rarakeṭtiṇa. Ado monre ac hō cetko coe bujḥau barakeṭte ac hō ona naharnitegeye reta gočena.

Ado setaken khan, bana hoṛko ṇeletkin do, miṭ parkomre gitičatekin gočen. Ado khangeko cekaea? Ado ato hoṛko laiatkoa, Delabo goḱ sahan.

Ado unreko menkeṭa, Durre! hola ma besgeko tahēkan; bhala oḱo cekayena? Dhora uni kuṛige coṇ cet coṇ.

Ado ato hoṛko hec jarwayenteko ṇelketkin do, banar boehakin gočen. Ado māyāmko ṇelkettakina, baṅge miṭlena, juda judage atuyentakina, okare hō miṭ thec gan hō baṅge miṭlena.

Ado rapakkin laḡitko goḱ idiketkina, ado miṭ sararegeko ladeketkina. Ado unre hōko ṇelkeṭa, baṇma, dhūā do baṅge miṭlentakina, judatege calaoentakina. Ado unreko menkeṭa, Boeha boeha bapla-kinbo menleṭa, menkhan Cando ona do bae khusiata. Ṇelpe, māyām hō miṭ nalatege atuyena, eṇhō tho baṇ miṭlena, judatege atuyena. Ar nit hō ma ṇelpe, noa dhūā okor midok kana? Ado onate baḍaeok kana, baṇma, boeha boeha bapla do oḱoge ganlena. Ado un khon boeha do bako baplayetkoa.

Ado eṇe cabayena katha do.

<sup>10</sup> The naharni is a small instrument of iron, generally consisting of three implements, tweezers (used for pulling out thorns, etc.), a pricker, needlelike (also used for getting thorns out) and a cutter, used for paring nails. The last two implements very frequently are the two ends of the same piece of iron. The whole is carried tied to the waist-string.

<sup>11</sup> 'Saw', so lit. The word is used about drawing backwards and forwards, e. g. a file or a violin bow.

<sup>12</sup> This term is used about assisting at cremation.

<sup>13</sup> It is perhaps unnecessary to remark that the Santals, while endogamous as a people, are exogamous in their septs. The writer has heard of one case in which

When she had warmed herself and recovered, she sat down on the bedstead near the young man. Now he had a nail-cutter;<sup>10</sup> this she loosed, and with this she lay down. And with this nail-cutter she sawed her windpipe<sup>11</sup> through and died.

As she was kicking, the young man was also awakened and saw her, that blood was streaming down. Then he said: "Oh, she has killed herself, cutting herself with this nail-cutter; therefore she loosed my cutter." Then having thought matters over, who knows what his thoughts were, he himself also sawed himself with the nail-cutter and died.

When it became morning, they saw them both, lying on the same bed they were both dead. What should they do then? They informed the village people, saying: "Come along with us, to carry fire-wood."<sup>12</sup>

Then people said: "What a pity! yesterday they were well; who is it, we wonder, to whom something has happened? It must surely be the girl, as likely as not."

Then the village people came together, and saw the two, brother and sister were both dead. And they saw the blood that had run down from them, it had not mixed, it had flowed separately; nowhere, not even in one single place, had it run together.

Then they carried them away to cremate them, and put them on the same funeral pyre. Then also they saw this: the smoke from them was not mixed together, it went in different directions. Then they said: "We intended to marry brother and sister, but Chando did not like this. See, their blood flowed in the same ditch, still it was never mixed; it flowed in separate streams. And also now look, why, the smoke is never mixed into one." Then hereby it is to be known, it will never do to marry brother and sister. From that time people do not marry brother and sister together.<sup>13</sup>

So there, the story is ended.



## 93. Bāhui bañcaokede raj hopon reek katha.

Sedae jokhen, kathae, mitṭaṇ disomre miṭṭen raje tabḥkana, ar uni rajrengē mitṭaṇ dewan hōe wāḥkantara. Ado gidrakoko hoeyen khan, mitṭaṇ paṭsalkin doḥoketa; ado jomonge akinren gidraḳo harak kana, temonge jona paṭsal iskutrekin dhurau horayetkoa. Ar onko gidra do kaṭṭaregin bāhuako kana. ar onko gidra do bako disaia, baṇḍo bapla boe akantale baṇḍo bañ; onkako bujḥaua.

Ado sari raj hopon koṛa ar uni dewan hopon koṛa doḳin hara idiyen khan, olok parhao hō beskin ceṭ idikettekin pasena; ado engat apat ar uni cecetiḥ guru hor hō āḍiye khusiyente unkin gidra do āḍiye sarhaokina.

Ar unkin koṛa do mittegekin tahena, ado akin akinkin galmarao-jona, menakin, Henda ya, bhala alaṇ do tisko bāhualāṇa? Bhalako bāhualāṇa se bañ? Ar tāhā gidrareko bāhu akawatkin, ona do

a brother and a sister (who had never been living together in their parents' house) commenced to cohabit. When this became known, the horrified people drove the two away.

A variant taken down by Bhuju Murmu some thirty years after Sagram's story was written has some details not found in the other and some slight differences. The story starts by telling that the seven brothers every day went to the forest to hunt; one day the youngest brought an Indian Laburnum plant (*Cassia Fistula*, L.) and planted this as described, with the same result as in the above story. The boy seeing a hair on the flower asked his mother who had been there, and the mother told. The boy wanted to marry his sister, but his grandmother objected, saying that such a thing was never done anywhere. The girl also objected and left home. Passing a tank she climbed up into a palm-tree there. One day an old Mahle woman passed there; the girl came down and commenced to talk to the woman, asking her: 'what basket are you carrying there?' The woman answered: 'I am going to such and such a village where a brother and sister are to be married, and it is for these that I take this basket along.' The girl told that she was the bride, asked her not to tell of her, and gave her a wristlet to silence her. Thereupon is told how the old woman went to the girl's home and there was induced

## 93. THE STORY OF THE PRINCE WHOM HIS WIFE SAVED.

IN olden times, people tell, there lived in a certain country a king; this king also had a minister. When they had got children, they set up a school<sup>1</sup> with a guru, and, as soon as their children grew big enough, they at once sent them to learn in this school. And they married the children while they were quite small<sup>2</sup>, so that the children had no remembrance whether they had been married or not; this was what they had in their mind.

Now, truth to tell, when the king's son and the minister's son had grown up, they learnt to read and write well and passed;<sup>3</sup> and their parents and the teaching guru were also very pleased, and were always praising these two boys.

The two boys were constantly together, and they were talking together, saying: "I say, you, I wonder when they will marry us two? I wonder whether they will marry us or not. Now, as mentioned, they had married them both while they were small

to tell, without, however, being paid. The relatives went to the girl and tried to induce her to come down. We have the same song; the elder brothers' wives are not mentioned, but the boy himself sings: 'You have climbed to the top of the Palmyra palm, darling; we are husband and wife, come, come down.' As she did not listen, the boy demanded a big storm to come. All then goes as in the other story, up till the point where the girl comes to the house (not the cowshed) where the young man stays and has made a great fire. When the girl reaches there, the young man is sitting at the door; the girl has a sword, and with this she first beheads the young man and thereupon kills herself. A voice is heard from the head of the man: 'May our blood flow together and our smoke be mixed.' And from the girl's head a voice came saying the opposite. And so it happened.

93<sup>1</sup> The school called *paṭṣal* is a village school with a Hindu guru as a teacher.

<sup>2</sup> A Hindu trait. A few Santals have during the last sixty years or so (i. e. from some time after the rebellion in 1855) under Hindu influence been marrying their children while they are quite small; never, however, in infancy as here. The common rule is that they marry when fully grown up.

<sup>3</sup> The word is adopted from English and is quite recent.

bakin disayeta. Adokin mena, Bahu hō bako bahualaŋ kana, delaŋ jāhā disomteleŋ oḍok calaka.

Ado onkakin men barae jokhen, baŋdo ina ursiŋ barsiŋ jokhen, kathae, okaren sadom bepariko cōŋ akriŋko laḡit khub khub sadomko aguketkoa. Ado unkin koṛakin menketa, E ya, jāhāte dō balaŋ calaka; noko sadomko agu akatkoa, ma mimit goṭenlaŋ kiriŋ ocokoa, ado nukin sadomre khub lekalaŋ deḡ heḡwalenge, enkhante jāhāte dolaŋ calaka. Ado bana hoṛ ona kathage beskin metattekina hē hūketa.

Ado saṛi oraḡrekin lai saḡeketa, Ma mimit goṭen sadombon kiriŋkoa; aḡi bes beṣ sadomko agu akatkoa. Ado ona katha aŋjomkate raj ar dewankin menketa, Gidraḡin jidketa; malaŋ kiriŋakina, ar baŋkhan nāhāk nukinak mon khaṭoḡtakina; usaṭ boṭeḡkokakin.

Ado saṛi onka bujhaḡkatekin kiriŋatkina, ado unkin koṛa dō aḡikin raṣḡayena. Ado din hilokḡe unkin sadomre deḡkate mimit ghari dōkin ṭahlaoka.

Ado cekakote cōŋ, kathae, miṭ din dō uni raj hoṇon koṛa dō, oka pukhri reak dakko loyet arko umok kan, ona ghaṭ seṅge aḡ eskargeye kamsao idikede. Ado ona ghaṭe kuṛikoko umok kan ḡelte uni raj hoṇon koṛa dō, kathae, baṛiḡ sanakedea. Ado mocate ma bae roṛ daṛeak kan. Ado ona ghaṭ ṭhenge uni sadom dō curmare kamsao baṛayede kana. Ado onko aiṃai dō boṭoṛteko pic picau barae kana. Ado sanam hoṛko meneta, Nui dōe koṛayente kuṛi ṭhen ḡel ocok laḡit nonka dōe kamsaoede kana.

Ado dak hō bae lo ocoako kante miṭṭaŋ buḡhi dō uni koṛa ṭhen seṅkateye metadea, Henda beṭa, ḡaṅḡa hoṛ leka am dō nonḡem aḡur barae kan dō? Am male bahu akawaṭme cōŋ.

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<sup>4</sup> From here the son of the minister or chief secretary disappears from the story.

children; but this they had no remembrance of. So they would say: "They are not procuring wives for us either; come let us go away to some foreign country."

When they were talking in this way, perhaps it was just about this time or a couple of days afterwards, some horse-dealers from who knows where, people tell, brought some very fine horses there to sell. The two boys then said: "I say, you, don't let us go anywhere; they have brought these horses; we shall make our people buy one for each of us; then we shall first become experienced riders, and then we shall go somewhere or other." Both of them thought this very good and agreed to it.

Then, truth to tell, they mentioned the matter at home, saying: "Let us buy a horse for each of us; some people have brought excellent horses." Hearing this the king and his minister said: "The two children are very persistent; let us buy horses for them; otherwise they will become despondent; they might begin to sulk."

Having come to this conclusion they, truth to tell, bought horses for these two boys, who naturally became very glad. Every day they both mounted their horses and rode backwards and forwards for a while.<sup>4</sup>

Then, people tell, somehow or other the king's son one day by himself alone galloped his horse towards the place at the tank where they were fetching water and were bathing. Seeing the girls bathing there the king's son, people tell, felt a bad desire. Now he could not say anything; therefore he kept his horse galloping all he could there near the water-fetching place, and the women became terrified, and were running backwards and forwards, and all the people said: "He has become a grown-up boy; therefore he is galloping the horse here to display himself before the girls."

As he prevented them from fetching water also, an old woman went up to the boy, and said to him: "Look here, my son, you are turning round here like an unmarried youngster; why, we have married you, don't you know?"

Ado uni korae menketa, Tispe bahuadina? In do bacoh disayet kan. Ar bahu akawadin khan, endekhan bahu do okoric? Ban nele kan do.

Ado uni budhiye menketa, Huadin huadinreko bahu akawatmea, onate bam disayeta; ar donga ban hoe akante nonde do bako agu akadea, naiharrege menaea. Ado nokoe am hom harayena, nes do pasen donga hoeok. Nun din do huadingem tahēkante dongame reak do raj ho bae ror barayet tahēkana. Adom harayena, nes do pasen dhorage nahakbon aguyea.

Ado uni korae menketa, Henda budhi, inak naihar do oka atoretin?

Ado uni budhiye menketa, Phalna disom phalna atoren raj hoponera kuri am dole bahu akawatmea.

Adge menketa, Acha bogege, endekhan ado engan apuhin kuli-kina, bhala donga do hoeoka se ban.

Adge menketa, Acha, ma kulikinme.

Ado enka menkatege uni raj hopon korā do orak sen sadome kamsao idikedeā, ado khulasate onko maejiu doko um napkayena, ar dakko lo barakette orakteko hecena.

Ado uni raj hopon korā do orakre heckate engattete kuliyede kana, Henda go, inak bapla do hoe akana se ban?

Adge menketa, Hoe akangea.

Ado korae menketa, Endekhan cedak babon aguede kana?

Ado engattete menketa, Ia beta, donga bapla ban hoe akante babon agu akadea; ado nahak nes dobo aguyea.

Ado uni korae menketa, Ia ayo, inge okoe tora senkaten nel aguyea; judiko kolañ khan don agu darayea.

Adge metadea, Acha bogege, ma calakme.

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<sup>5</sup> The word *donga* is very rarely heard and does not refer to a Santal, but to a Hindu custom. A *donga* is a kind of palanquin, more like a bedstead, on which the girl is carried. When infants are married, the bride naturally remains with her parents until she is big enough to come to her husband. It is this home-bringing which is here referred to.

The young man then said: "When did you marry me? As for me I have no remembrance of it. And if they have married me, why, where is my wife? I don't see her."

The old woman replied: "They married you when you were very very small; therefore you don't remember it; and as the bride-bringing<sup>5</sup> has not come to pass, they have not brought her here; she is in her father's home. So now, as we see, you are grown up also, so perhaps the bride-bringing may come to pass this year. So long a time you have been small, therefore the king has not spoken about bringing your bride. You have grown up; perhaps this year we shall bring her undoubtedly."

"I say, old lady," the young man asked, "in what village is my wife's home?"

The old woman replied: "A daughter of the king of such and such a village in such and such a country we have procured for you to be your wife."

"All right," he said, "in this case I shall ask my parents whether the bride-bringing will come to pass or not."

"Very well, ask them," she replied.

Having said so much the king's son galloped his horse towards his home, and now the women without anxiety bathed and washed their hair, drew water and went home.

When the young son of the king reached home, he asked his mother: "I say, mother, have I been married or have I not?"

"You have," she replied.

"Then why do we not bring her?" the young man asked.

"Oh, my son," his mother replied, "the bride-bringing marriage-ceremony has not taken place; therefore we have not brought her; this year we shall bring her presently."

The young man then said: "I say, mother, without further delay I shall go and look her up and bring word back; if they will send her with me, I shall bring her along."

"Very well, that is good," she replied; "please go."

Ado sari jom barakateye sapraoena, ado sadomre dečkate bahu aguye calak kan tahəkana. Ado calak calakte, kathae, mittan sauri godare seŋgelko jereť akawate nelketa. Ado ona saurire do berhaete seŋgel do lagao akante lo hijuk kana; ar ona sauri godarege mittan maran utar bisan bihe tahəkana. Ado onte note khon seŋgele nelette odokoke menjon kana; ado lok botorte bae odok dareak kana.

Ado ona takrege uni raj hopon korā do naiharate bahu agu calak kane nelkede khan doe hohoketa, E raj hopon korā, am do adi raskakate bahu agum calak kana, ar in do noa muhimreh parao akana. De dayakate noa muhim khon do bancaokahme. Judiyem bancaokidiña menkhan, mittan bhor in emama.

Ado uni korae menketa, Durre! ohon bancaolema. Am don bancaolem khan, nahakem jomeña. Bin jat do gun bape manaoa; jahā tinakle dularpe, enre hope jojomgea.

Ado uni bihe menketa, Baña, in do ban onkana. Okoko con gun bako manalet; menkhan in do ban onkana. Nitok don gujuk kana, de dayakate niā muhim khon do bancaokahme bare, adi barić in nehōram kana.

Ado sari uni korae dayayente sadom khone argoyena, ado uni are thenak seŋgele dal irickette pañci kicriće atetadea, ado uni bin ona kicrić cetanteye len odokena. Adoe metae kana, De nitok don bancaoketmea, ado cet lekan bhor emahem menleta? Ado de bhorahme.

Ado uni bihe menketa, Bhor do cet ho ban kana. Am do un maran muhim khonem bancaokidiña, adim bhageketa. Ado in bancaoin jokhen cekate bam botorlena? In bancaoin reak behajem

<sup>6</sup> The Santals largely use sauri, *Heteropogon contortus*, R. & S., for house-thatching; it is much stronger and more lasting than ordinary straw. The plant is wild in the country; although the Santals do not regularly cultivate the sauri, they take care of the fields where the grass grows and keep the cattle away (cattle will eat the straw when the plant is young). When the grass is cut (in Jan.—Febr.), they set fire to the stubble, to clean the field up.

Then, truth to tell, after he had had his food, he made himself ready; and mounting his horse he started to go and bring his wife. As he passed along, people tell, he saw that people had set fire to a field where there had been thatching-grass growing.<sup>6</sup> The fire had got hold in the thatching-grass round everywhere and was spreading burning; and in this grass-field there was a tremendously big poisonous snake; and as the snake saw the fire on every side, it was trying to get out; but fearing that it would be burnt, it was unable to get out.

Just at this moment the snake caught sight of the king's son, who was on his way to his wife's home to fetch her, and called out: "O prince, you are going in great joy to fetch your wife, and I have got into this danger. Do have pity and save me from this danger. If you save me, I shall give you a blessing."

"Fie", the young man replied, "I shall certainly not save you. If I save you, you will at once eat me. You snake beings don't show gratitude; however much we love you, still you eat us."

The snake then said: "No, I am not that kind. Whoever did not show gratitude, — I am not that kind. Now I am dying here; do have pity and save me from this danger; I implore you most earnestly."

Then, truth to tell, the young man took pity on the snake and dismounted from his horse, and beating the fire out near the snake he spread a strip of cloth<sup>7</sup> out for it, and the snake crawled out on this cloth. The man then said to the snake: "Give me, now I have saved you; what kind of blessing did you say you would give me? Then please, give me the blessing."

The snake replied: "The blessing is nothing; you saved me from such a big danger; you did very well. But how is it that you were not afraid, when you were saving me? You showed

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<sup>7</sup> The *pānci* is a piece of cloth narrower than the ordinary.



dilket! Nit dō amgelañ jommea; pharakok khangelañ sogak gōt-me. Ma se bhala, in then khon ceka lekatem pharakoka?

Ado uni korae menketa, Pharakok khanget tōbem jomeña?

Ado biñe menketa, Hē, jommegeañ. Pāhil dō bam baḍaeleta, biñ doko bisana mente? Nit ma in then khon qhogem ocoḱ dārelena.

Khanget ado uni korā dōe asbasaoena; adōe menketa, Acha, nit ma am then khon qhogeñ paskao dārelena. Ado mit kathañ metam kana, adom añjomtiña se bañ?

Ado biñe menketa, Acha, ma se rōrme; cet lekan katha kana?

Ado uni korae menketa, Akhirem jomeñgea, eñḍekhan hape, mit bar hoṛlañ jarwalekoge; onkoge pōclañ baḍāokoa; judi onko hō am sen lekageko rōr khan, eñḍekhan dō nāhāk jomeñme.

Ado biñe menketa, Hoṛ pōc dō balañ nāmkoa, onko dō nāhāk am sen lekageko rōra. Onko bañ khusiako kana; etāk etāk jat-gelañ pōckoa.

Ado uni korae menketa, Acha bogege, ma se eñḍekhan lai idi se nūm idilekome, bhala cele celekolañ pōckoa.

Ado biñe menketa, Mitṭaṇ dō gāi, ar mit dō dare, ar mit dō dak, neko pe hoṛge pōclañ baḍāokoa. Ado jāhā sengeko rōr, ināgelañ bataotakoa. Judi am senko rōr khan, in gojeñme; ar in senko rōrle khan, am in jommea.

Ado uni korae menketa, Acha besge. Delaṇ eñḍekhan onkolañ sendra nāmkoa.

Ado sarikin calak kana. Ado calak calakte mitṭaṇ baṛe butāre aḍi utaṛ gāi aḍa akankin nēlketkoa. Adoḱin menketa, Delaṇ onko gāi thenlañ calaka, ar ona baṛe daregelañ metaea, ar jānić dak hō onko gāi pheḍrege menak baṛiça. Onḍege nāhāk penē hoṛlañ nāmkoa. Ado bana hoṛkin hē hūketa.

Ado ona baṛe dare butārekin calaoena; ado baṛe dare ar gāikin hohqatkina, ado ona dak pheḍ thenko calaoena. Ado uni korae

<sup>8</sup> See note 3, p. 182.

<sup>9</sup> Pōc, lit. the Five.

<sup>10</sup> The large *Ficus bengalensis*, Roxb.

an astonishing courage to save me. Now we two shall eat you;<sup>8</sup> when we get a little away from here, we two shall bite you. Look out, how will you get away from me?"

"If I move away," the young man asked, "then you will eat me?"

"Yes", the snake replied, "I shall surely eat you. Did you not know before that snakes are poisonous? Now you will never be able to get away from me."

The young man became dumbfounded, whereupon he said: "All right, now I am certainly unable to escape from you. Then I have one thing to say to you, will you listen to me or not?"

"All right," the snake said; "let me hear; what kind of a matter is it?"

The young man then said: "Finally you will kill me; then wait a little, let us first call together a couple of people; these we shall make our judges;<sup>9</sup> if these also speak as you do, then you may eat me."

The snake replied: "We shall not get men to be judges; they will presently speak in your favour. I don't like such ones; we shall make other classes judges."

"All right," the young man said, "that is good; now then you tell or name them, which we shall appoint to be judges."

The snake then said: "One is a cow, another is a tree, and a third is water; these three we shall make our judges. And whatever these decide this we two shall obey. If they speak in your favour, kill me; and if they decide in my favour, I shall eat you."

"All right," the young man said, "this is well; come along then, let us hunt these up."

Then, truth to tell, they went along. As they walked along, they saw an immense number of cows resting at the foot of a banyan<sup>10</sup> tree; then they said: "Come, let us go up to these cows, and we shall speak to the banyan tree also, and there is likely also water near these cows. There we shall presently find all three." Both of them agreed to this.

Then they went to the foot of this banyan tree, and called out to the banyan tree and a cow, whereupon they all went near the

mēnketa, Iā ho, ape penē hōr in galmaraoape kana; mitṭaṇ bicar phanḍaokataliṇpe.

Adoko mēnketa, Acha bogege; ma sē bhala lailem; aṇjomle nāhile rōra.

Adqe mēnketa, Achaṇ rōreta, aṇjompe.

Adoko mēnketa, Acha, male aṇjometa.

Adqe rōreta, In dō nāiharte bahu aḡuṇ calak kan tahēkana, adq nui biṇ dō mitṭaṇ sauri goḍareye tahēkana, ar ona sauri dō berhaete sēngelko lagaoatte lō idik kana. Adq lōk bōtorte nui biṇ dō ona khon baṇcaoka mēnte nīr oḍokoke mējoṇ kan tahēkana. Adq aḍi āṭ joloḷ kante bae oḍok dareak kana. Adq inē ṇelkidiṇ khane hōhoadiṇa, adqe metaṇ kana, E ho, inak jivi calak kantiṇa, dayakate dē noa muhim khon baṇcaokaṇme; judim baṇcaoliṇ khan dō mitṭaṇ in bhōrama. Adōṇ metadea, Oḷo baḍae, biṇ jāt dō gun bape manaoa; aṣullepere hōpe jojomgea. Adqe mēnketa, Onko dōko cēṭ lekan cōṇ, in dō baṇ onkana; ma dayakate niā muhim khon baṇcaokaṇme. Adq onkae mēnket khan dōṇ dayayente sēngel dal irickate inak paṇci kicriḍ ona lolō akan ṭhen in aṭetkette nui biṇ dōe lēṇ oḍokena. Adōṇ metae kana, Nitok dōṇ baṇcaoketmea, ma adq bhōraṇme. Adq nui biṇe mēnketa, Cēṭ bhōrem ṇam kana? Inēm baṇcaokidiṇ dō cekate bam bōtōrlena? In maṇ jojom janwar kan; nitok dō dhoragelaṇ jommea; ma sē bhala, cēṭ lekate in ṭhen khon dōm oḷōḷ dareaka? Adq onka mēnkate sari nui biṇ dōe teṅgoyenteye sar gōṭena. Adq unreṇ mēnketa, Iā ho, aḱhirem jomeṇgea; delaṇ pōclaṇ bicar ocolekoge; bhala onko hōr oka sēnko rōra; adq am sēṇ lekageko rōṭ khan, eṇḍekhan dō jomeṇme; adōṇ baṇcaoketmea, adq gun bam manao khan dōṇ

<sup>11</sup> The description fits the cobra, one of the most poisonous of Indian snakes, and also very aggressive. When going to strike, it 'stands up', raises about one third or more of its whole length erect, expands its hood (so that the 'spectacles' become very plainly seen), and watching all in front of it, it may suddenly throw itself forward to bite. When it hisses, one should think one hears a being from the nether regions.

water. The young man then said: "I say, I am speaking to all you three; pass judgement in a case for us two."

"All right," they said; "do tell what it is first; only when we have heard, we shall speak out."

"All right," he said; "I am speaking, listen."

"Well then," they said; "we are listening."

Then he said: "I was on my way to fetch my wife from her father's home; then this snake was in a thatching-grass field; and as they had set fire to this grass on all sides, the fire was coming burning. And fearing that it would be burnt the snake was thinking of running out to be saved from the fire; but as it was burning fiercely, it was unable to get out. When it saw me, it called out to me, and said: 'You there, my soul is passing away; have pity and save me from this danger; if you save me, I shall give you a blessing.' Then I said to the snake: 'Who knows, you snake-beings don't show gratitude; even when you are kept and fed, you eat people.' Then it said: 'Those are who knows of what kind; I am not that kind; do have pity and save me from this danger.' As the snake said this, I took pity on it, beat the fire out and spread my overcloth where it had become hot, and then this snake crawled out. Then I said to it: 'Now I have saved you, so please give me the blessing.' The snake then said: 'What blessing do you want? How was it that you were not afraid to save me? I am a dangerous animal; now we two shall surely eat you; look out, how will you be able to get away from me?' Speaking in this way this snake actually stood up and expanded its hood.<sup>11</sup> Then I said: 'I say, you, finally you will eat me; come let us make the Five judge in our case and hear how these will decide; if they speak in your favour, then eat me; I saved you, and if you don't show any gratitude, what shall I do with you?' Then, having talked in this way, we

cekamea? Ado onka menkate ape pe horlin hum ham akatpea. Ado dese bhala, noage bicarkatalinpe. Ado bhalañ besleta sen baric akata?

Ado bare dareye rorkefa, Bes mam besetge; ado besket reak kuraitet ma baric kange. Am dom bancaokedea, nui doe goomegea; am do dhorageye jommegea. Noako bicar do ape manwa thengele cet akata. Nelme, inak umulre do jirau hope jirauk kana, adon besketpege. Ado nelme, qar hope petejtiha ar qnarepe durupa arpe gasicaka. Ado nelme bhala, tinak por mondape kamiyeta! Ado ona iate sari khatige am doe jommegea.

Ado uni korae menketa, E gai, dese bhala, ado am rorlem. Amak do cet lekan tojbij kantama?

Ado uni gaye menketa, He, sarigeye jommegea, dareye rorket lekage hoeoka. Ente nelme, ale do gidrale janamjon kana, adole nunuako jokhen dope recetkoa; onko dope laga hirketkoge, ado apege toa dope hataoeta ar dal ho bogetepe dallea; si arjaope kanale, arho alegepe bariclea. Ona iate am do sarigeye jommegea.

Ado uni korae menketa, E dak, ado de am rorme; ado amak tojbij cet leka?

Ado dake menketa, Inak tojbij ho nukinkin menket lekage hoeoka; bhalañ bodol burai do thika. Nelme, in do nu hope nuyeh kana, onate apeak jivi bancaok kantapea. Ado nelme, in don besetgea, ado ape mariwa jat dope burayet kana: oka do dakregepe moelaea, dek hope abukoka, tho hope thoea ar kharak hope kharaga. Ado ma se bhala bujhaume, bhalañ bodolte ape dope mondoyeta; noa do thorenpe opomaneta. Ona sikte am dom besket khan, nui do bae barija? He, sarigeye barijgea, am doe jommegea.

Ado bine menketa, Cele ho, ado cetem meneta? Nekke tho poc reak katha dolañ anjomketa, adon jommegea.

Ado uni korae menketa, Acha jomehgeam; ado neko pe hor goha samahren nehrok kana, inak duk in lailege, anjomtinpe; se ente bape anjomtin khan, in ho metañpe.

<sup>12</sup> It might be noted that the Santals always wash themselves as indicated. To act in any other way is considered disgraceful and awful.

mentioned you three. So now please, please, pass judgement in our case. I should like to know whether I did well or I have done what is bad."

The banyan tree then spoke: "Quite so, you acted well; but the reward of good is what is bad. You saved him; the snake will kill you; it will surely eat you. Such judgements we have learnt from you human beings. See, in my shade you rest, and I act well towards you. Then see, you break my branches, and you sit down on them and break wind there. So see there how unjustly you act. Therefore to be sure the snake will undoubtedly eat you."

The young man then said: "O cow, speak you, please. How is your decision?"

The cow then said: "Yes, really it shall eat you; it must be as the tree spoke. For see, we give birth to young ones, and when we suckle them, you rob them; you drive ours away, and you take the milk, beside this you also beat us awfully; we plough for you and earn for you, again you ruin us. Therefore the snake shall really eat you."

The young man then said: "O water, now you speak, please; what is your decision?"

The water answered: "My decision will also be just as these two spoke; bad for boon, this is right; look here, me you are drinking, thereby your life is saved. Then see, I am doing good; then you human beings act badly: sometimes you ease yourselves in water; you wash your hindquarters also with water;<sup>12</sup> you also spit and expectorate. So understand this, as a recompense for a boon you act basely; this you do very wrongly. In accordance with this, as you acted well, shall not the snake act badly? Yes, surely, it must act badly; the snake will eat you."

The snake then said: "Well then, you, what have you to say? Here we have just heard what the Five have to say; so I shall eat you."

"All right," the young man said, "you will eat me; but before these three witnesses I make an humble request; let me tell my sorrow, listen to me; or if you will not listen, then say so much to me also."

Adoko mēnketa, Acha anjomgeale; ma ror̄me.

Ado uni kor̄ae ror̄eta, In̄ dō tinaḡ huḡinre coko bahu akawadiṇ, ar in̄ dō bahu reak mēṭāhā hō baṇ ḡel akata, uni hōe cet lekan cōṇ. Ado nekge pahil pahil naiḡarte bahu aḡuṇ calak kana. Ado hor̄re nonka ghoṭna hoeok dō baṇ baḡaeṭa. Ado ape then in̄ neḡhōrok kana, ma niḡ dhao dō sēn ocoāṇpe, bahu tuluḡ in̄ neḡpel-  
lenge, ado nonkateḡeṇ ruḡa, unreye jomeṇa.

Ado bare dareye mēnketa, Cele ya biṇ, cetem mēneta? Nui ma oṇe onkae mēneṭ kan dō.

Ado biṇe mēnketa, Hē ma hēge, ado dē eṇḡekhan apeḡe jamin ar saḡhi tahentabonpe. In̄ hō pōc reak katha dō baṇ neḡhoṭeṭ kana.

Ado bare dareye mēnketa, Cele ya, aboge tho pōc? Dē bhala, jaminbon teṇgokoka sē oho?

Ado unkinkin mēnketa, Hē ma hēge, ado ente tin dinreye ruḡa? Ado uni kor̄ako kulikedeā, Cele ho, ado tin dinrem ruḡa sē oḡom ruḡlena?

Ado uni kor̄ae mēnketa, Gapa dō baṇ, meaṇ khangēṇ ruḡa. Teheṇ khon pē māhā reak in̄ neḡḡawape kana. Ma inḡ din hilok dō khaṭiḡeṇ hijuka, oḡoṇ eḡeḡea.

Adoko mēnketa, Mēn eṇḡekhan alom eḡeḡea, ar baṅkhan nāhāk nahak alegem lajao ocolea.

Adoe mēnketa, Baṇa, oḡoṇ lajao ocopea; maṇ ruḡgea.

Ado biṅko metae kana, Cele ho biṇ, ma eṇḡekhan niḡ pē māhā din dō aḡakaeme; ale jaminle teṇgon kana. Neḡme ente, gidr̄are bapla hoe akantaea, ado miṭ din hō uni tuluḡ bae ror̄ landa akata. Ado nitem jomle khan, nahakge eṇḡekhan nui kor̄a doko bahu akawadea. Ado onatele metam kana, ma niḡ pē māhā din dō aḡakaeme; ale jaminle teṇgon kana. Ado ruḡar hilok dō jomeme; eṇ hilok dō cet hō bale metama.

"All right," they said, "we shall listen; please speak."

Then the young man commenced: "I was married, who knows how small I was; and I have not seen the face of my wife either, however she may look. And just now I am for the first time going to my father-in-law's house to fetch my wife; and I had no idea that any misfortune like this should happen on the way. So I am imploring you, please let me go this once, let me meet my wife; then I shall return by this road, and then the snake may eat me."

The banyan tree then said: "Well, you snake, what have you to say? This man speaks as we hear."

The snake replied: "That is quite so, but then please stand surety and be witnesses for us. I am not disregarding what the Five say either."

Then the banyan tree said: "Well you, we are the Five, or how? Then shall we stand surety or shall we not?"

The two others then said: "Yes, that is so, but then in how many days will he return?" Then they asked the young man: "Well, you, in how many days will you return, or perhaps you will not return at all?"

The young man replied: "Not to-morrow, but the day after I shall return. I fix the third day from to-day for you. On that day I shall certainly come; I shall not deceive you."

Then they said: "Beware then, don't deceive us; if you do, you will bring shame on us to no purpose."

"Certainly not," he replied; "I shall not bring shame on you."

Then they said to the snake: "Well, you snake, in this case let him have three days; we are standing surety for him. Think of it, his marriage was gone through when he was a child; he has not spoken and jested with her even one single day. So if you eat him now, it will be to no purpose that they have married this young man. Therefore we say this to you: allow him these three days; we are standing sureties. Then eat him the day he comes back; that day we shall say nothing to you."



Ado uni biñe mēnketa, Acha, eṇḍekhan in hō pōc reak katha dō bañ nehōteta. Ma eṇḍekhane calak ma.

Ado enka mēnkate uni koṛa dō sadomreye dēcente nāiharteye calaoena. Ado oṇḍeye seteren khan parkomko beladea, adoe durupena. Ado bako ṇel oromede kanteke kulikede, Cele baba, am dō oka sēn khon peṛa dō? Bacole ṇel orometme.

Adoe mēnketa, Hē, ṇel dō ohoṇe ṇel oromliña; laile<sup>6</sup>eṇēcpe ṇel orom dāreaña.

Adoko mēnketa, Okaren kanam?

Adoe mēnketa, In dō phalna disomren phalna raj hoṇon kanañ. Nōṇḍe khonge, cele, baḥuko idi akawadiña; nui phalna rajren hoṇonerage in baḥu dōe hoe akana, onate in dō baḥu idiye laḡitgeñ hec akana.

Adoko mēnketa, Hē, inaḡge roṛme, nit dōle bujḥauketa. Ado dakko aguketa, jaṅgako abukkede; adō sunum ar dāṭauniko ḥamkette umokko idikede. Um hec kate dahe tabenko emadea; jom baṛa tayom kaṣiko gurkede, khubko peṛakede. Ado ayuṇen khan miṭṭaṇ oṛakreko jagakede, ar uni akoren hoṇonerat sunumko emadea arko metadea, Do māi, jāwāe sunum oḡokaeme ar ti jaṅgako iskir baṛakaeme, ar am hō oṇḍe uni tulué baṛe gitieme.

Ado saṛi uni kuṛi hōe juān akante heṛelgeye ḥam kana, adō metade choṭgeye calao goṭena. Ado sunumkoe oḡokadete ti jaṅgkoe iskir baṛayede kana ar emanteakkoe kuli baṛayede kana. Ado uni koṛa dō khulasage bae roṛeta, ar ḥaram buḍhiḡ sēnak dō mōṇege bae mōṇeak kana. Ado dher ḥabié uni kuṛi dōe ṇēi hoṛkede; adō bae mōṇeak khan dō bhāi, bae jivileta, kuli goṭkedeae, mēnketae, Henda bhala, am dom juān akana sē bañ, landa katha dō ceṭ hō bam roṛet kan dō?

Ado uni koṛae mēnketa, Juān mañ juān akange, onatege an ikdi dōñ hec akana. Ado mēnkhan cele eḡen niā mēt ṇepelok

"All right," the snake then said, "I am not disregarding what the Five say either. Let him go then."

After this talk the young man mounted his horse and started for his wife's home. When he arrived there, they put a bedstead before him to sit on, and he sat down. As they did not recognize him, they asked him: "Well, sir, you are a friend from what parts? You see, we don't recognize you."

"Quite so," he replied; "you will surely not recognize me; only when it is told, you will be able to know who I am."

"From where are you?" they asked.

Then he said: "I am the son of such and such a king in such and such a country. From here, I understand, they have taken a wife for me; the daughter of this so and so king has become my wife; therefore I have come to take my wife away."

They replied: "Yes, this is enough, don't say anything more; now we understand." Then they brought water, washed his feet, and, bringing oil and a tooth-brush, they took him away to bathe. Returned from the bath they gave him curds and flattened rice; after he had eaten, they killed a castrated goat and feasted him splendidly. When it became night, they gave him a room to sleep in; and they gave their daughter some oil and said to her: "Please, girl, rub your husband in with oil and massage his arms and legs, and you too stay there with him."

Now, truth to tell, the girl was grown up and felt like a grown-up person, so at once when they said so to her, she went. She rubbed him in with oil and was giving him massage to his arms and legs, and was asking him about many different things. Now the young man would not talk freely, and seemed utterly unwilling to have anything to do with her. The girl waited for some time; then she suddenly asked him: "I say, you, you are a grown-up man, is it not so? Is there no fun in you?"

The young man replied: "Of course I am grown up; therefore I have come to take you away; but I suppose, it will for us only

lagitge cõn cet cõn; in dõ monre ađi bhabnañ aikaueta. Adõ onatege harãm buđhiķ senak dõ bañ moneak kana; eķen miť din lagit dõ cet in hewakama? Adõ hewalen khan, am hõ barićem aikaua. Adõ hapenem uihariña, ar bañlañ onkalen khan, eñde-khan inã dõ ohõm uihara.

Adõ uni kũriye menketa, Cekate onka dõm meneta? Am dõm okateka? Ma ona reak bhed bare in dõ laianme, ar bañkhan am dõ bagitette ohõn bagilema.

Adõ korae menketa, Laile khan ma artette barić sanamea.

Adõ uni kũriye menketa, Ma laime, barić sanañre hõ cetre hõ, enhõ laianme bare.

Adõ sari onẽ hijuk jokhen biñe lo gujuk khone ehõpketa, adõ joto onakoe lai aguadea. Adõe metae kana, Nẽķẽ in dõ pe mähären ĵamin teñgokate nonde am then don heć akana; nonde khon ruar jokheñge uni biñ dõ nãhãķe jomeña. Adõ onateñ metam kana, miť din lagit dõ cet am tuluć don roř landaea? Am nãhãķ barić sanamea.

Adõ uni kũriye menketa, Tobe in hõ am tulućgeñ goć seledoka; ente in don amren hor kana jiveť janam habić. Am dõm kiriñ-lidiña, adõ am okarem gujuk, onde in hõn gujuka. Adõn metam kana, ĵe lekakgem; ma eñdekhan jiveť menamre harãm buđhi reak rit beohar lekalañ kãmilege, adõ calak hilok dõ in hõ am sãoteñ calaka. Bhalañ ñelea, cet lekateye jommea.

Adõ uni korae menketa, Baña, am dõ alom calaka.

Adõ uni kũriye menketa, Baña, am dõ ohõgeñ bagilema. Nitok in dõ noa katham laiadinte barićgeñ aikaueta. Hẽ, alo hutećem laile khan, cet ohõn menlea; adõm laiadinte bañ jut in aikaueta.

Adõ onka ađi lekan kathae galmaraoadete uniak jiviye khatir-kettaea. Khande adõ mitrekin gitić angayente cetko cõkin barićket, adõ enrehõ uni korã dõ bhabnageye aikaueta.

Adõ inã neñda din hilok dõ uni korae menketa, Teheñ don calaka, in dingẽñ tahena.

be this seeing each other; I have a great grief in my mind. Why should I treat you in such a way that you will afterwards feel badly. You would only remember me with longing."

"How is it that you talk in this way?" the girl asked; "where are you off to? Please explain this to me; otherwise I shall certainly not think of leaving you."

"If I tell," the young man replied, "you will only feel still worse."

"Please tell," the girl said; "however I may feel, bad or otherwise, still tell me."

Then, truth to tell, he commenced from the snake on the point of being burnt to death when he was coming, he told her all, as it had happened; then he said: "Here you see, I have come here to you with those standing surety for me for three days; when I return from here, this snake will presently eat me. It is therefore that I speak in this way to you. Why should I enjoy myself with you for one single day? You would only feel it bad."

The girl then said: "Then I too shall go along with you and be killed together with you; for I am yours for my whole life. You bought me, therefore where you are going to die, there I also shall die; and I tell you this, whatever may happen, the day you go I shall go together with you. I shall like to see him, how he is going to eat you."

"No," the young man said, "you must not go."

"No," the girl replied, "I shall certainly not leave you. Since you have told me this, I am feeling very bad. If you only had not told me, I should not have minded; but as you have done so, I do not feel well."

Talking together in this way, the young man felt somewhat more confident; they spent the night there, but in spite of all the young man was feeling grief.

On the day fixed the young man said: "I am leaving to-day; I shall stay only so long."

Adoko mēnketa, Acha bogege. Ado uni kūrī hōko saprao-kedea, adoko bidaketskina. Ar ona katha dō okōe then hō bakin laileta. Ado hōrre uni korae mēnketa, Iā, am dō alom hijuka; ma nēṇḍe khonge ruarṇe.

Ado uni kūrīye mēnketa, Acha ruarṇean. Oka tin saṅgiṇreye jōmmea, ona laiaṇme.

Ado uni korae mēnketa, Hane hana buru arere mitṭaṅ bare dare menaka, ona dare butarege nāhāk in dōe jomeṇa.

Ado uni kūrīye mēnketa, Acha, eṇḍekhan dō ona dare buta ḥabić dōn calakgea; adō am ṇel goćkate in dōn ruarṇa.

Ado aḍi baṛice manakedea, adōe qhaka ruar geladea; adō bae ruar kan khaṇe ikā dapoṛkadea. Ado mittekin calaoena. Ado darekin tiok ṇōkḱet khan, uni kūrīye mēnketa, In dō amak māyā qhōn chaḍaolea. Am ma nāhāk sarigeye jōmmegea; adō onateṇ metam kana, nit dō inḡeṇ lahaḱa, ar am dō in tayomre taḥeṇme. Inḡe nāhāk uni biṇ dōn daramea.

Adōe metadea, Acha, eṇḍekhan ma lahaḱme.

Ado saṛi uni kūrīgeye lahayena. Ado saṛi calak calakkin ṇel-kede dō, hortetṛe teṅgokateye saṛ akan; adō eṇhōkin calak kangea. Adōkin sēn tiokkede khan, uni kūrīye mēnketa, Iā biṇ, pāhil dō in baṛe jōm pāhilliṇme, eṇkhante nui in jāwāe dōm jomea; ar nuim jōmle khan, in dō okareṇ taḥeṇa?

Ado uni biṇe mēnketa, Am dō qhōn jōmlema. Am dō am ayo babateko oraḱre baṛe taḥeṇme.

Ado uni kūrī arhōe mēnketa, Ona katha dō qhō hoelena, eṇte eṇḡaṇ apuṇ ma nui thenko aḱriṇ akadiṇ, ar nui dō jaṇ hō jaṇ ar tōṛoć hō tōṛoće kiriṇ akadiṇa, adō nui satateḡeṇ ja lekakḡe. Ado onateṇ metam kana, nuim jōme khan, eṇḍekhan dō in hō jomeṇme.

<sup>13</sup> A quotation from the Santal marriage ritual. When the bride is leaving her old home for her husband's, the headman of the bridegroom's village says, among other matters: 'Both bones and ashes have we bought to-day'. The same authority on the bride's side says the same, the meaning being that living or dead the girl now belongs to those who have bought her. The legal foundation of a Santal marriage is that the bride is bought; a symbolic price is paid.

"All right," they said, "that is good." Then they also made the girl ready, and they saw them off. Now these two had not told any one of this matter. Then on the road the young man said: "I say, don't come any further; do return from here."

The girl then said: "Very well, I shall return. Tell me how far away is the place where the snake will eat you."

"Near the hill you see over there," the young man replied, "there is a banyan tree; at the foot of this tree the snake will eat me."

"All right," the girl said, "then I shall go so far as up to the foot of this tree; and having seen the snake killing you, I shall return."

He tried to persuade her all he could not to go; he tried to push her back; but as she was not returning, he let her be, what else could he do? Then they went along together, and when they had reached nearly up to the tree, the girl said: "I am unable to give up my affection for you. Presently the snake will surely eat you; therefore I say this to you: let me go along in front of you, and you stay behind me. I shall presently have a meeting with the snake."

"All right," he said, "then you go in front."

Then, truth to tell, the girl went in front; and, truth to tell, as they were walking along, they saw the snake, it was standing on the road with expanded hood; still they went along. When they reached it, the girl said: "I say, snake, eat me first; thereafter you may eat this husband of mine; if you eat him, where shall I stay?"

The snake then replied: "You I shall certainly not eat; you stay, please, in the house of your mother and father."

Again the girl said: "This is impossible, because, you see, my parents have sold me to this man. Both bones and ashes he has bought me<sup>13</sup>; therefore, whatever may happen to him, I shall have the same. Therefore I am saying to you, if you are eating him, then eat me too."

Ado biñe mēnketa, Bañ, am dō qhogeñ jomlema. Ado uni biñ dō nui koṛa jōme laḡit sojhegeye hijuk kana, ado uni kuṛige laha lahae teṅgo danañ idiyede kana. Ado uni kuṛiye mēneta, Cet ba biñem mēnette iñ bam jomliñ khan dō? Qhogeñ jom ocolema. Niki baṛe dare saḡhi menaea. Ado bhala heṛḡliṅgem jomle khan, iñ dō cekateñ aṣuloka ar cele dōhoña? De eñḡekhan onage lai paḡhilañme.

Ado uni biñe mēnketa, Acha eñḡekhan dōñ bhōrama, ado miṭṭañ gun mantar iñ cetama, ado onka lekate am dōm aṣuloka.

Ado e mēnketa, Acha eñḡekhan ma cet paḡhilañme, eñḡekhan iñ aṛakama, ar bañkhan dō qhogeñ aṛaklema.

Ado e mēnketa, Acha cetamañ. Ado saṛi cet leka cōñ kathae bhōradea ar gun mantar hōe cetadea, are metadea, Am dō nonka mantarkate dhuṛi haṛ rakaṛkate miṭ sataheṭte qñ ḡōdme, ado ona dhuṛi jāhāegem eṛako, ekkalteko lo tōṛō ḡōdoka.

Ado uni kuṛiye mēnketa, Onka mañ onkakoge, ado cet leka-teko bes ruṛōka, ona cetamañ. Ado saṛi ona hōe cetadea. Ado arhō uni kuṛiye mēnketa, Hape, eñḡekhan iñ biḡaulege; pasem eṛeyediñ kan.

Ado uni biñe mēnketa, Acha bogege; ma eñḡekhan noa tarōp darere biḡaume.

Ado kuṛiye mēnketa, Acha, eñḡekhan iñ biḡaulege, ado jomeme.

Ado saṛi dhuṛi haṛ rakaṛkateye gun mantar ḡōṭketṭeye qñ ḡōṭ-keta. Ado, kathae, uni biñgeye eṛ ḡōṭadea; khange uni biñ dō tōṛō ḡōṭena; ado khange uni biñ dō oñḡegeye mōḡḡ meṭao utaṛena.

<sup>14</sup> We have no name for tarōp, *Buchanania latifolia*, Roxb., a fairly large forest tree; its fruit is eaten, and the wood is used for several purposes.

"No," the snake replied, "I shall certainly not eat you." Whereupon the snake came straight along to eat the young man; and the girl was standing in front of him shielding him, as the snake moved. Then the girl said: "Why, what are you thinking, you snake, if you will not eat me? I shall certainly not let you eat him. This banyan tree here is my witness. If you eat my husband, I should like to know how I shall support myself, and what kind of people will keep me. So there, tell me this first."

The snake then said: "All right, in this case I shall give you a blessing, and I shall teach you a magic formula; then in this way you will be able to support yourself."

"All right," she replied, "then teach me this first, then I shall let you off; if you don't, I shall certainly not let you off."

Then the snake said: "Very well, I shall teach you." Thereupon, truth to tell, the snake gave her a blessing, whatever it might be; a magic formula it also taught her, saying to her: "Pronouncing this formula pick up some dust and blow it off with one breathing; then on whomsoever you scatter this dust, he will at once be burnt into ashes."

"Quite so," the girl said, "I shall do so to people; then teach me also how they may become well again." And, truth to tell, the snake taught her also this. Then the girl again said: "Wait, I shall have a try first then; perhaps you are deceiving me."

"All right," the snake replied; "then try it on this small tree<sup>14</sup> here."

"Very well," the girl said; "then I shall first have a try; thereupon eat him."

Then, truth to tell, she took up some dust, and pronouncing the magic formula she blew it out; and, people tell, she scattered it on the snake, whereupon the snake was at once turned into ashes; then the snake was utterly made an end of then and there.



Khange unkin kūrī korā dō khulāsatēkin parom calaoena. Adōe metae kana, Nēlketam? In in hēc darayente am in rukhiaketmeteh bañcaoketmea. In aloh hijuk khan hutēc, am dō teheñre dharti lebēt dom bagi utarkea. Amak katha añjomkate hutēc in ruarlen khan, amak mētāhā dō tisre hō ohon nel ruarlea.

Adō uni korā dō cet hō bae menleta; uniak katha añjomteye kekleset hapeyena. Adō etagak galmarao galmaraotegek in sen idiyena.

Adō uni korā reak orakkin tiokketa, adō onako katha jotokin laiketa, adō adi baričko bhabnayena arko haharayena. Adō onde hō khasiko makketkote khubko bhojketteko jom nuketa arko raskayena. Arko menketa, Goc horkin bañcao ruarentabona, ar bañkhan hutēc nukinak mētāhā dō ohobon nellea; adi muhim khonkin bañcao ruar akantabona. Adō enka ror barakategeko thir barayena. Adō one onkate uni korā dōe bañcaoena ona muhim khon.

Adō cabayena katha dō, uni korā reak katha dō in marangea, endege mucatena.

After this the boy and the girl passed along without anxiety and she said to him: "Did you see? Because I came along, I rescued you and saved you. If I had not come, you would to-day have ceased altogether to trample this earth. If I had listened to what you said and had returned, I should surely never have seen your face again."

The young man did not say a single word; hearing what she said he became utterly dumbfounded. Then they started some other talk, and went along.

Then they reached the young man's home, and there they told all this; they became awfully anxious and were wondering. There they also killed some castrated goats, and made a great feast; they ate and drank, and were very merry. They said: "Dead people have been saved and have returned to us; else we should certainly not have seen their faces again; they have come back, saved from a very great danger." Having spoken in this way they did not say anything more. Then in this way this young man was saved from this danger.

Thus the story is at an end; the story of this young man is this much; there it is finished.











